Mystagogus Poeticus;

OR THE

MUSES Interpreter,

EXPLAINING

The Historical Mysteries,

AND

Mystical Histories of the Antient Greek and Latin Poets.

Here *Apollo's* Temple is again opened, the *Muses* Treasures the Sixth time Discovered, and the Gardens of *Parnassus* disclosed more fully; whence many Flowers of Useful, Delightful, and rare Observations, never touched by any other *Mythologist*, are collected.

The Sixth Edition Corrected and Enlarged.

To which is prefixed the GENEALOGY of the HEATHEN GODS.

By *ALEXANDER ROSS.*

Et prodesse volunt, & delectare Poeta.

LONDON,

Printed for *S. Mearn, J. Martin,* and *H. Herringman:* and are to be sold by *George Swinnock* at the *Crane* at the lower end of *Cheap-side* against *Mercers Chappel*, 1676.

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Under Names of the Antient Gods and Goddesses.

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TO THE

RIGHT WORSHIPFUL Sir *Edward Baniſter.*

SIR,

FOR *two Reaſons this Book addreſſes it ſelf unto you for Patronage; The one is, becauſe you are affected with this kind of* Learning, *which hath the priviledge above other Studies, that it is delightful and uſeful too: Neither is there any* Study *that ſutes better with the diſpoſition of a* Gentleman, *then ancient* Poetry; *which though it be accounted but an aiery kind of* Learning *by ſuch as ſpeak againſt it, either out of prejudice or ignorance; yet in the balance of wiſe Mens eſteem, theſe ancient Poets are not too light: But if theſe Cenſurers pleaſe to caſt an impartial eye upon this Book, they will find, that there are no Books wherein ſo much* Learning *is couched up in ſo little bounds as in theſe old Poets, who were indeed the only learned men of their times. I*

could instance one, in whose rich cabinet are treasured up the Jewels of all learning fit for a Gentleman to know; and that is Virgil *by name, the King of Poets. The other reason of this Dedication to you, is, to express my gratitude to your worth and goodness, and for your particular affection to me: I know the native beauty of your vertues needs not the adulterating art of Rhetorical painting, therefore I will not use it, as being inconsistent with your modesty, and my ingenuity: Only I desire that you will accept of this small present, as a token of his love, who will always be found,*

Sir,

Your Worships Servant

to command,

Alexander Ross.

In

In opus politissimum (*Mystagogus Poeticus*) Alexandri Rossæi, viri omnimodâ scientiarum Panopliâ instructissimi.

HEus, heus Viator! haud penitior
Introitus pedibus datur prophanis.
Sororum sacrosanctius adytum
Non vatum vulgo conculcabitur.
Musarum atriis plebs poetica
Stet; avidis hauriens auribus
Orâcla, quæ unicus edit Rosa.
Aonii Pontifex Maximus chori.
Hic, hic, à Phœbi *manibus & Nonadum*
Βυλήφορος *& signifer & triarius*
Vatibus Hermes, *Musarum sera,*
Haud prius poti pincerna nectaris,
Orbis Optice literarii recens,
Cimmerii cujus auxilio scioli
Novas tuentur Scientiæ Stellulas
Priscis optatas, & delicias posteris,
Nequicquam fallax artes Antiquitas
Ambiguis vestiit involucris;
Nequicquam suos ludunt sorores procos.
Jocata credulos tripodali vocula:
Priscorum nebulæ Rossæi *radiis*
Fugantur. Ille, velut Ariadne *altera,*
Pieriæ *turbæ Labyrinthis micat.*
Macte Coronis Musæ quam gaudent Roseis.
Vitam dedisti Musis, & Musæ tibi.

Joh. Jones.

TO HIS

REVEREND FRIEND, Mr. *Alexander Roſs.*

In praiſe of his Myſtagogus Poeticus.

THe Bee extracteth from malignant weeds,
Such Hony, as her ſelf and others feeds;
But the Bees Hony doth no further good,
Than pleaſe the taſt, and nouriſh fleſh and blood.
Thou from *Parnaſſus* weeds ſuch hony haſt
Extracted, as delighteth the ſouls taſt,
And doth it nouriſh to immortal bliſs,
Compar'd to which, *Ambroſia* taſts amiſs.
Thanks therefore for ſuch hony, my dear Friend,
As is ſo ſweet, ſo laſting, without end.

Another.

GReat *Alexander* conquered only men
With ſwords and cruel weapons, uſed then;
But thou the *Monſters*, which *Parnaſſus* hill
Brought forth, haſt *vanquiſht* only with thy quill.
He in his Conqueſt ſometimes ſuffered loſs,
Thou none (my friend) Great *Alexander Roſs.*

HENRY OXENDEN,
Of *Barham.*

A CATA-

A CATALOGUE of the Poetical Fictions handled in this Book.

A.

Achates
Achelous
Acheron, ſee Styx
Achilles
Actæon
Admetus
Adonis
Æacus, Minos, Rhadamanthus
Ægæon
Ægyſtus, ſee Oreſtes
Ænæas
Æolus
Æſculapius
Alphæus
Amphion
Andromeda, ſee Perſeus
Angeron, Agamemnon
Antæus
Antiopa
Anubis
Apis
Apollo
Arachne
Argonaute ſee Jaſon
Arion
Ariſtæus
Aſopus
Atalanta
Atlas
Aurora

B.

Bacchus
Belides
Bellerophon
Bona Dea
Boreas, Boreadæ, Harpiæ.

C.

Cadmus & Harmonia
Calyſto
Canopus
Caſtor and Pollux
Centauri
Cephalus
Cepheus
Cerberus
Cercyon
Cetus
Ceyx, ſee Halcyone
Clyty
Clytemneſtra in Oreſtes
Charibdis, ſee Scylla
Ceres
Charon
Chimæra
Chiron
Cœlus
Coronis
Cupido
Cyclopes
Cynaras, ſee Myrrha

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Danae
Danaus
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Deucalion
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Diomedes
Dodone, Diree

E.

Elyſium
Endymyon
Erichthenus
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Erichthenius
Eumenides
Europa

F.

Faunus, ſee Pan
Feronia
Flora
Fortuna

G.

Galatæa
Ganymedes
Genii
Geryon
Gigantes
Glaucus, ſee Neptunus, and Oceanus
Gorgones
Gratiæ

H.

Halcyone
Harpocrates

Hebe

Hebe
Hecate
Hector
Hecuba
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Hermaphroditus
Hesperides
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Iason
Io. Isis in Osiris
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Icarius (theca
Ino, Matuta, Leuco-
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Iuno
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Ixion

L.

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Lyncus

M.

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Memnon
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Myrrha

N.

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Niobe
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Nictymene
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O.

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S.

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T.

Tantalus
Tereus
Theseus
Tiresias
Tithonus
Tityus
Typhon

V.

Venus
Vertumnus
Vesta
Ulysses
Vulcanus

Z.

Zetus

THE

THE GENEALOGY OF THE Heathen GODS,

Collected out of the GREEK and LATINE Poets.

Explained by A. R.

BEfore the gods were procreated, there was nothing, but *Chaos* and *Caligo*, confusion and darkness. This the Poets borrowed from *Moses*; who, *Gen.* 1. sheweth that there was darkness upon the face of the deep, and that the Earth was without form, and void. Out of confusion and darkness were the Heavens and Earth produced, and the Sea also; so the Poets sing out of *Moses*, by the copulation, or marriage of Heaven and Earth were procreated the fifty headed, and hundred handed Giants, to wit, *Briareus*, *Gyas*, and *Cacus*, with the Cyclopes; namely, *Harpe*, *Steropes*, and *Brontes*; that which is by some of the Poets called *Harpe*, by *Hesiod*, in his generation of gods, is named, *Arge*; but by *Virgil*, the greatest of Poets, *Pyrachmon*. These Cyclopes had but one eye a piece in the midst of their foreheads. By the *An.* 8.

Giants

Giants and Cyclopes, were meant, the vapours begot in the bowels of the Earth by the influence of Heaven, and converted into Thunder, Lightning, and Winds, which by *Cœlus* are thrust down into Hell; when by the coldness of the air they are deteined there, as in a Prison. Of this marriage also of Heaven and Earth, were begot *Hyperion*, *Crius*, the *Titanes*, and *Saturn*. Besides these daughters *Tethys*, *Rhea*, *Themis*, *Mnemosine*, *Phebe*, *Dione*, and *Thia*. *Saturn* by the instigation of his Mother Earth cut off his Fathers genitals, and cast them into the Sea; out of the blood which fell from them were procreated the Furies, *Alecto*, *Tisiphone* and *Megæra*; by this they meant, that Time hath weakened the influence of Heaven, that it was not so effectual in those days of these Poets, as before in the golden Age; but in this they are deceived; for it is not Time, but Gods anger for the sins of Man, that hath weakened the Heavens influence. And whereas they say, that the Furies were begot of blood, by this may be meant, That the tortures and raging of an evil Conscience, are the fruits and effects of Rebellion, Cruelty, and Murther; but as *Saturn* was cruel to his father, whom he thrust out of his Kingdom: so was he no less inhumane to his Brothers, who being set at liberty by his means were by him again bound, and cast into hell, in whom we see both Rebellion, Tyranny, and Ambition, to which sins he added Incest, in marriage with his Sister *Rhea*; and to his Incest, the Murther of his own children which he had by her, whom he devoured; except *Jupiter*, who by his Mother *Rhea* was preserved in *Creta*, and nursed by the Nymphs of *Ida*, the Daughters of *Melissis*, and fed with the milk of the god *Amalthea*. The *Curetes* or *Corybantes* by beating their Targets made such a noise, that *Saturn* could not hear the crying of the Infant; but cunning *Rhea* made her Husband swallow a stone wrapt in swadling-clothes instead of *Jupiter*, who as soon as he came to mans estate, married with *Metis* the Daughter of the *Ocean*, which by a certain potion caused *Saturn* to vomit up all his children again which he had devoured. The meaning of this story or fiction is, that Time is both the devourer and restorer of all things, except of *Jupiter*, that is, of God who is not

subject

ubject to Time, or ſhadow of turning, but is from ever-aſting, and world without end; He is the ſame, and his ears fail not, as the Pſalmiſt ſingeth. *Jupiter* by the help f *Saturns* children, whom he vomited up, made war a-ainſt *Saturn*, and the *Titans*; theſe, by his thunder he hruſt down to Hell, and baniſhed his Father out of his ingdom. So *Jupiter*, with his two Brothers, *Neptune*, and *Pluto*, divided the World between them; to *Jupiter* Hea-en fell by lot, to *Neptune* the Sea, and to *Pluto* the lower part of the Earth. This ſtory ſeems to be ſtoln out of *Ge-neſis*, where is deſcribed the wickedneſs of *Cham* againſt his Father *Noah*, and the diviſion of the World among them three Brothers, the ſons of *Noah*; ſo the fiction of the Giants fighting againſt, and overthrown by *Jupiter*, is taken out of the Hiſtory of the Builders of *Babel*.

Jupiter had many Wives and Concubines, of which he had multitudes of children; by *Juno* he had *Hebe*, *Ilithuia*, and *Arge*; of *Themis* the Daughter of *Cœlus* he begat the *Howres*, *Irene*, *Eumonia*, *Dice*; the three Fatal Siſters, *Clo-tho*, *Lacheſis*, *Atropos*; of *Dione* he had *Venus*; of *Eurynome*, the Daughter of *Oceanus*, he begat the three *Graces*, *Aglaia*, *Euphroſine*, and *Thalia*; of *Styx*, or, as *Hyginus* ſaith, of *Ceres*, he had *Proſerpina*; of *Mnemoſine* the Muſes, to wit, *Calliope* the chief, then *Clio*, *Melpomene*, *Euterpe*, *Erato*, *Terpſichore*, *Urania*, *Thalia*, and *Polymnia*; of *Maia* he had *Mercury*; of *Latona*, *Apollo* and *Diana*; he had of *Juno* alſo *Mars* and *Vulcan*; of his own brain he begot *Minerva*; of *Luna* he had *Pandoon*; of *Alcmene*, *Hercules*; of *Simele*, *Bacchus*; of *Læ-da*, *Caſtor* and *Pollux*, and many more Baſtards he had of other Concubines, as we will ſhew preſently.

Oceanus and *Tethys* had three thouſand children called *Oceanodes*, and by *Virgil Oceanitides*; beſides *Aſia*, *Styx*, *E-lectra*, *Eurynome*, *Amphitrite*, *Metis*, *Nereus*, and *Doris*; of theſe two Elfs were begot the *Nereides*, namely, *Cymotho*, *Spio*, *Glaucotho*, *Nauſithoe*, *Thalia*, *Erato*, *Sao*, *Thetis*, *Agave*, *Eudora*, *Doto*, *Pheruſa*, *Galatæa*, *Cymo*, *Panope*, *Dianeira*, *Eumolpe*, *Proto*, *Calypſo*, and many more. By this multitude of chil-dren proceeding from *Jupiter* and *Oceanus*, or *Nereus*, they meant, that fœcundity and procreation is the effect of health and moiſture, which they expreſſed under the

names

names of *Jupiter* and *Oceanus*. Of *Cacus* and *Phœbe* were begot *Asteria*, and *Latona*; of *Hyperion* and *Thea* were procreated *Aurora*, *Sol*, *Luna*, with divers more. Of *Japetus* and *Asia* the Daughters of *Oceanus* were begot *Atlas*, *Prometheus*, *Epimetheus*, and *Menoetius*. Of *Saturn* and *Philyra* were born *Chiron* the *Centaur*; of *Aurora* and *Astreus* were begot the *Stars* and the *Winds*. *Hecate*, was the Daughter of *Perses* and *Asteria*; of *Pontus* and *Terra* were begot these Sons, *Nereus*, *Phorcus*, *Thaumus*, *Cæto*, *Eurybiza*. *Oceanus* was the Father of *Thaumus* and *Electra*, and of these two were begot *Iris*, or the Rainbow (which *Virgil* makes a goddess, and *Juno*'s Messenger) the *Harpies*, *Aello*, *Ocypete*, and *Celeno*. Of *Phorcus* and *Ceto* were procreated *Phorcides* and *Gorgones*. By all these children and Grandchildren of the *Ocean* are meant the variety of Fishes, and monstrous shapes in the Sea; besides that Sea Fowl under the term of *Harpies*; Amber also or *Electra* is ingendred in the Sea, and so is the Rainbow out of the vapours which the Sun extracts from the Sea; and whereas *Hesiod* makes *Aurora* the Mother of the Stars; he meant those Stars that appear in the Morning, especially *Lucifer*, which he calls φώσφορον, it is also likely, that by *Hyperion* they meant the Heaven, continually above us; and by *Thea* the Power of God: this power out of the substance of the Heaven produced the Morning, Sun, and Moon; *Triptolemus* was the son of *Celeus*, and *Metanixa*; he was bred and immortalized by *Ceres* in the day time with milk, in the night with fire. By this they signifie that Corn is maintained by heat and moisture. *Triton* was the son of *Neptune* and *Amphitrite*. Of *Mars* and *Venus* were begot *Harmony* and *Fear*; of *Achelous* and *Melpomene* the *Sirenes*; of *Sol* and *Persa*, *Circe*, *Pasiphae*, *Æta*, *Perses*; of *Sol* and *Clymene*, *Phaeton*, and his Sisters called *Phletontiades*. Of *Neptune* and *Medusa*, *Chrysaor* and the horse *Pegasus*. Of *Chrysaor* and *Callirhoe*, the three bodied *Geryon*. Of *Typhon* and *Echidna*, *Gorgon*, *Cerberus*, and the Dragon, that kept the Golden fleece at *Colchis*, and *Scylla*, which was a woman above the navel, and a dog below, therefore called *Biformis* by the great Poet, and *Chimæra*, likewise *Sphinx*, and the Serpent *Hydra*

with

with nine heads, which *Hercules* killed as he did *Scylla*, and lastly, the Dragon that kept the Garden of *Hesperides*. *Triton* was called the son of *Neptune* and *Amphitrite*, because he was a good Navigator. *Harmony* and *Fear* are begot of *Mars* and *Venus*, because *Fear* is the inseparable companion of war and love, and so is *Harmony*. Of *Achelous* and *Melpomene* are procreated the *Sirenes*, because they are commended for their Musick. *Circe*, *Pasiphae*, and the other children of the Sun, are either for their beauty, or other excellent parts, or hot disposition, said to have *Sol* for their Father. *Chrestor* and *Pegasus* for their swiftness, are said to be begot of *Neptune*. Of the *Ibere* fountain *Callirhoe* was begot *Geryon*, to shew, that strong bodied children are begot of such women, as are of a clear, sound, and wholesom complexion, or constitution of body. Of *Typhon* the Giant, and *Echidna* the Viper, are begot nothing but Monsters, to shew, that of naughty Parents are procreated naughty and deformed children.

Besides the children of *Jupiter* here mentioned, these are recorded for his *Bastards*; *Argus* of *Niobe* the Daughter of *Thoroneus*, *Epaphus*, of *Io* the Daughter of *Inachus*; *Perseus* of *Danae* the Daughter of *Acrisius*; *Zethus* and *Amphion* of *Antiopa* the Daughter of *Nicteus*; *Minos*, *Sarpedon*, and *Radamanthus* of *Europa* the Daughter of *Agenor*; *Helena* of *Pyrrhe* the Daughter of *Pimetus*; *Dardanus* of *Electra* the Daughter of *Atlas*; *Æacus* of *Ægina* the Daughter of *Asopus*; *Ethalion* of *Protogenia*, *Deucalions* Daughter; *Lacedemon* of *Taygete* the Daughter of *Atlas*; *Tantalus* of *Plutone* the Daughter of *Himas*; *Aacas* of *Calisto* the Daughter of *Lycaon*; and divers others, which, to avoid tediousness, I omit. All these being eminent persons, are said for their greater credit (seeing their own Fathers were not known) to have *Jupiter* for their Father. So likewise many Children are fathered upon *Neptune*, as *Agenor*, *Bellerophon*, *Abas*, *Belus*, *Actor*, *Dictys*, *Megareus*, *Cygnus*, *Neleus*, *Pelias*, *Euphemus*, *Lycus*, *Nycteus*, and many more. So *Apollo* is made the Father of divers Children; such were *Delphus*, *Asclepius*, *Euripides*, *Ilius*, *Licoreus*, *Linus*, *Aristeus*, &c. So we read that *Sol*, *Vulcan*, *Mars*, *Mercury*, and *Hercules*, had many children, who being eminent men, and begot of obscure

obscure or illegitimate parents, were willing for their greater credit, to make themselves the children of such Godfathers; and the Poets were not wanting to trumpet this throughout the World in their Verses; which Ambition did not only possess the Grecians, but infected the Romans also; for *Æneas*, of whom they came, was said to be the son of *Venus*, so was *Julius Cæsar*; *Romulus* the Builder of *Rome*, was accounted the Son of *Mars*. —— *Regina Sacerdos*

Marte gravis, geminam partu dedit Ilia prolem. Such was the Ambition of *Alexander*, who scorned to be called the Son of *Philip*, and will have no other Father but *Jupiter Ammon*. But perhaps the Poets meant nothing else, when they make *Jupiter*, *Sol*, *Mars*, *Mercury*, *Venus*, &c. Parents of such children as we have mentioned, to wit, but that these Planets were predominant in their *Horoscope* when they were born; hence they called them the Sons of such Planets. So the *Indians* called the *Spaniards* children of the Sun, when they saw their Ingenuity and Artifices. But to conclude: not only have the Poets delivered to us the Genealogy of gods and Men, but also of Fate, Old-age, Death, Sleep, Dreams, Discord, Misery, Petulancy, &c. Which they Father upon *Night* and *Hell*. They in the *Heaven* and *Earth*, the Parents of Grief, Deceipt, Anger, Sorrow, Lying, Swearing, Revenge, Intemperance, Brawling, Pride, Oblivion, Fear, Sloth, &c. In this they shew themselves to be Poets, not Philosophers; for Heaven and Earth are the remote and general, but not the particular and proximate causes of these effects. Who would know more of these Genealogies, let him read *Pausanias*, *Boccatius*, *Hyginus*, *Apollodorus*, *Fulgentius*, *Augustin*, *Eusebius*, *Lactantius*, *Homer*, *Hesiod*, and other Poets.

CHAP.

CHAP. I.

A.

ACHILES.

HE *was the Son of* Thetis, *who hid the Child by night in the fire, and by day anointed him with* Ambrosia, *he was bred under* Chiron *the Centaur, who taught him Physick, Musick, Archery, the Politicks,* &c. *Hearing that he should be killed in the Trojan wars, he hid himself in womens apparel, among the Daughters of* Lycomedes, *but being discovered by* Ulysses, *he was forced to go to war, who after many brave exploits, was treacherously killed by* Paris *in* Apollo's *Temple.*

The INTERPRETER.

Achilles was so called from the loss of his lips; a great defect in a Prince or General, in whom eloquence, as well as valour is required; or else he was so called, because he was a Physician, loosing men from their pains; the knowledge of Physick is commendable in a Governour. 2. He was the Son of *Thetis* the Sea-goddess, and yet was bred in the fire; to signifie perhaps, that in our bodies are the four prime qualities, to wit, cold and moisture represented by *Thetis*; heat and dryness by his breeding in the Fire, or else to shew that a Souldier, who is of a phlegmatick temper, must be heated by Choler, as *Achilles* was by Fire, but too much Choler is naught, as it was in *Achilles*, who by it did undo his Country. 3. Good men in this world are used like *Achilles*, they are tried in the Fire of affliction, but are not burned; for

Ἀχιλλεὺς ἄχος λύειν.

χόλῳ ἀεὶ δ' ἔπεται μῶρος. *Hom. Il.* 10.

for they are anointed with *Ambrosia*, or strengthened by the Gifts of the Spirit : in the night of this Life we must be tried by Fire; but in the day of the Resurrection we shall be anointed with *Ambrosia*, or made immortal.

ἀεὶς Θ- ἀχαῖων *Rupicem Magistrum habuit in schola scrupea. Ter. Pall. Juven. Sat. 7.*

4. Though *Achilles* was a Prince, a General, and well struck in years, yet scorned not to learn Musick and Physick of *Chiron* a deformed Centaur, and to be subjected to his *Ferula: metuens virgæ jam grandis* Achilles, *cantabit patriis in montibus*; *cui non tunc elicere risum citharœdi candida Magistri*; but now our young Gentry shake off discipline and learning before they be twenty, despising the low condition of their Masters, which is the cause of so much ignorance and debauchery in our Gentry. 5. *Achilles* is commended in *Homer* for tempering his anger with his Harp. The wrath of a King is like the roaring of a Lion, than which nothing can be more dangerous if he gives way to it. Therefore Musick in a Prince is requisite, if it were but to mitigate his Cares and Anger: this perfection King *David* had, but King *Saul* wanted, the defect of which he found, when he was forced to imploy *David* to play on his Harp. 6. *Thetis* was not so fond and tender of her Sons, as Mothers are in these days; who will scarce suffer the Air to blow upon their Sons. Whereas *Thetis* did harden her Son in the fire; those children prove best, that are most hardened, as *Virgil* speaks of the ancient Italians: *Natos ad flumina primum deferimus, sævóque gelu duramus, & undis, Tergafatigamus, &c.* 7. *Achilles* was called *Periseus*, because his Father *Peleus* rescued and saved him out of the Fire. We have a Father in Heaven, who is only able to save and rescue us out of the fire of Persecution, which shall no more hurt us, then the fiery Furnace did the three Children: and he will preserve us from that unquenchable fire, which burneth with brimstone; and from the Fire of Lust, which naturally burneth in every one of us. 8. *Achilles* his armour was impenetrable, and as *Homer* calls them immortal, because they were made by *Vulcan* at the request of *Thetis*; but I know, there is no armour endowed with these qualities, except that Panoply, which the Apostle recommends to us. 9. There

Æn. 9.

ἄμβροτα.

Eph. 6.

was

was much ſtrife between *Ajax* and *Ulyſſes*, about *Achilles* his Armor. I wiſh we Chriſtians would as earneſtly ſtrive for that whole Armor of God, which the Apoſtle would have us put on. 10. *Achilles* who otherways was invincible, yet when he began to fall in love, and dote upon *Polyxena*, King *Priams* daughter; he was killed ſuddenly by *Paris*. Nothing overthrows great Commanders ſo ſoon, as Love and Idleneſs. 11. The Muſes and Nymphs were ſaid to lament exceedingly at the death of *Achilles*; by which may be meant, that either he had much muſick at his Funeral, or elſe, that the Poets wrote many Elegies upon his death: by the Sea-Nymphs may be meant the roaring of the Sea, which might be then cauſed accidentally by ſtormy Winds. This alſo they expreſſed by the lamenting of *Thetis* for her Son, whom ſhe thought had been immortal. 12. *Achilles* was all dipt in the *Stygian-lake*, except his feet; in which only he was vulnerable and mortal. Except we be all waſhed in the Water of Baptiſm, we cannot be immortal. 13. *Achilles* was careleſs and ſecure of his feet, therefore he was wounded there by *Paris*. Let us take heed that we be not careleſs of our affections, for in them Satan is moſt ready to wound us. 14. Chriſt is the true *Achilles* ἀχὼ λύων. he that looſeth us from all pains and diſeaſes; who was tryed in the fire of affliction, as gold in the furnace; who being God, yet abaſed himſelf to become man, and to be ſubject to his parents; who hath tempered his own anger, and his Fathers wrath by the ſweet Muſick of the Goſpel; who was delivered from the fire of Perſecution, by his heavenly Father; who was mortal only in his feet, that is, his humanity, and for the love he bore to the Church his Spouſe, was traiterouſly murthered by his enemies.

ACHATES.

HE was a Nobleman, the great favourite and inſeparable companion of Æneas, *both in his proſperity and adverſity.*

The INTERPRETER.

1. *Achates* signifieth Care, or Solicitude, from ἄχος, to ſhew that Princes and Great men are never without cares; as *Antigonus* told his ſon, when he was gazing on the riches of the Diadem, *If* (ſaith he) *thou knoweſt with what cares and vexations this Crown is ſtuffed, thou wouldſt not take it up, if it were flung to thee.* 2. *Achates* was *Æneas* his good Angel, or *Genius*, which had a continual care of him, and ſtill waited on him. For the Ancients held, that every man had either a good or bad *genius* ſtill attending on him. *Æneas* had *Achates*, but *Turnus* had one of the *Diræ*, the daughter of *Megæra* the Fury, which transformed herſelf into the ſhape of an Owl, to wait on him before his death: So the evil *Genius* appeared to *Brutus*, the night before he was ſlain; and *Saul*, we know, was ſtill haunted with an evil ſpirit. 3. *Achates* accompanied *Æneas* both in proſperity and adverſity; in him we ſee the nature of a true friend, which is known in affliction: But falſe and counterfeit friends, like Swallows, bear us company in the Summer of Proſperity, but in the Winter of Adverſity forſake us. 4. *Achates* was *Æneas* his Armor-bearer, and ſtill furniſhed him with weapons as he had occaſion: *Fidus quæ tela gerebat Achates*, Æn. 1. *Achates ſuggere tela mihi*, Æn. 2. So the good Angels are our Arms and Armor-bearers, our Swords and Shields, to defend us, and hurt our enemies. 5 *Achates* is commended in the Poet for his fidelity to *Æneas*, therefore to him *Æneas* committed his ſecrets: As in all ſervants, faith and ſilence are required, ſo eſpecially in Princes favourites; which are the two vertues that old *Simo* commends in his ſervant *Soſia*, *In te ſemper intellexi eſſe ſitas Fidem & Taciturnitatem.* 6. *Achates* (Æn. 6) brings *Sybilla* the Goddeſs of Counſel to *Æneas*; ſo a Princes favourite ſhould be wiſe, and ſtill able and ready to give good counſel. 7. *Æneas* committed the care of his ſon, and the charge of his arms to *Achates*: The two main things of greateſt conſequence in a Kingdom, are the education of the Kings children, and the managing of

his

his *Militia*; with which he ought to truſt none but *Achates*, ſuch as in care, fidelity, ſilence, diligence, and wiſdom, exceed all others; and who ſhould this be, but his great Councel? Theſe ought to walk hand in hand, and be partners in the ſame care

——*Huic fidus* Achates
Sit comes, & paribus curis veſtigia figat. Æn. 6.

8. When *Æneas* was wounded, and could not ſtand, he was ſupported by his ſon *Aſcanius*, and faithful *Achates*:

——*Fidus* Achates,
Aſcaniuſque *comes caſtris ſtatuêre cruentum.*

Kings are but men, ſubject to errors and mortality; from mortality they are kept by their children; from error, by their wiſe Councel. 9. *Achates* is the name of a party coloured gem. King *Pyrrhus* had one which naturally repreſented *Apollo* and the nine Muſes; to ſhew us perhaps, that Wiſdom and Learning ſhould ſtill accompany Kings.

ACHELOUS.

HE was the ſon of Sol *and* Terra, *or of* Oceanus *and* Terra; *fighting with* Hercules *for* Deianeira, *he turned himſelf into a Serpent, then into a Bull, whoſe right horn* Hercules *pulled off; which that he might redeem again, he gave to* Hercules *the plentiful horn of* Amalthæa, *and afterwards for grief of his overthrow, choaked himſelf in the River.*

The INTERPRETER.

1. A *Chelous* was a River, and all Rivers are painted like men, with long Hair, and long Beards, leaning on their elbow over a great Earthen Pitcher of water; The Hair and Beard may ſignifie the weeds and Sedges of the River; the leaning on the Elbow over a Pitcher of Water, ſheweth, that Water is heavy, tending downwards, and is ſupported by the Earth, and contained within the concavities thereof. They are painted like men, becauſe the ſuppoſed Deities of the Rivers appeared in the form of

men; so did the god of *Tyberis* appear to *Æneas*, Ænid. 8.

Populeas inter senior se attollere frondes
Visus —— — ——

2. *Achelous* was a River, which, as all others, hath its beginning and increase from the Sun, the Sea and the Earth; it was called a Serpent from the many windings thereof; and a Bull from its noise and bellowing. 3. The two horns are its two streams, the one whereof was cut off by *Hercules*, and divided into divers Brooks, by which the country was inriched; and *Hercules* for his pains received the greater Increase. 4. They that strive against mighty men had need to be both Serpents in policy, and Bulls in strength. 5. They who turn themselves into wanton Bulls, and spend their horn, that is, their strength on women or wine, are at last choaked with melancholly, and hydropical humors. 6. If great men lose their horn, that is, their power and honor, let them redeem them with their wealth; for honor is better then money. 7. If God for thy sins take thy power and glory away, or thy bodies strength by sickness, let the poor partake of thy plentiful horn, and choak thy sins in the River of Repentance.

ACHERON see STYX.

ACTEON.

He was a great Hunter, who by mishap having spied Diana *washing her self, was by her turned into a Stag, and torn by his own Hounds.*

The INTERPRETER.

1. *Acteon* was a proud man, for he preferred himself to *Diana*, and bragged that his skill in hunting exceeded hers. It is a dangerous thing to speak irreverently of God; neither is there any punishment fitter for a proud man, than to be metamorphosed into a Beast; so was *Acteon* here, so was *Nebuchadnezzar* in holy Writ. He that will not honor God, shall not abide in honor, but shall be like the Beasts that perish. 2. *Diana* is the Moon,

by

by whose light, influence, and motion, the Sun worketh on sublunary bodies: Dogs madness (by which they prove dangerous to their masters) is an effect of the Moon, which ruleth much over the brain. 3. Curiosity is dangerous, pry not too much into the secrets of Heaven, lest, with *Acteon*, your understanding be taken from you, and ye become a prey to the beastly imaginations of your own brain. 4. Cruelty is here forbid: he that takes delight in murthering of Beasts, proves sometimes with *Nimrod* a murtherer of men; and such for want of humanity may be said to be turned into Beasts, and tortured with their own Dogs, that is, by an evil conscience. 5. When men neglect their Estates and Callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their own dogs. 6. They who suffer themselves to be abused, and their Estates wasted by Parasites and Flatterers, not unfitly may be said to be a prey to their own dogs. 7. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 8 If *Diana*'s nakedness seen unawares was the occasion of his misfortune; how blame-worthy are those women, who with naked breasts, immodest looks, light behaviour, phantastical attire, entice men to their destruction; and of men do metamorphose them unto beasts.

ADONIS.

HE *was a beautiful Youth, with whom* Venus *was in love but whilest he was hunting, he was killed by a Boar, or by* Mars, *in the shape of a Boar, and by* Venus *was turned into a red flower, called* Anemone: *he was kept after death by* Ceres *and* Proserpina, *six moneths under ground, and other six moneths by* Venus *above.*

The INTERPRETER.

1. THe *Athenians* had several festival dayes called *Adonia*, in memory of *Adonis* his untimely death: In these feasts, the women used to carry upon biers or hearses the image of a dead youth to the grave,

with much mourning and ſhedding of tears; and therefore *Venus* was wont to be painted in the form of a mournful woman ſhedding of tears, with a vail over her head, bewailing the loſs of *Adonis*. By *Venus* may be meant the earth, for this is the beautiful and fruitful Mother of all living creatures. By *Adonis* may be underſtood the Sun, who in Winter is in a ſort killed; when his heat and preſence is leſſened, then the earth mourns, and loſeth her beauty; the ſhedding of tears is the increaſing of the Springs and Rivers, by great and continual rains. 2. If by *Adonis* we underſtand Wheat, that lodgeth with *Proſerpina*, that is, lieth buried in the ground ſix months in the winter, the ſix Summer months it is above in the Air with *Venus*, by which the beauty of the year is ſignified; by the Boar may be meant the cold, froſty, and ſnowy ſeaſon, in which the Wheat ſeems to be killed. 3. If with *Macrobius*, by *Adonis* we underſtand the Sun, he may be ſaid to lodge ſix months with *Proſerpina*, in reſpect of his ſoutherly declination; the other ſix months with *Venus*, for then the Creatures give themſelves to procreation: He is killed by the Boar, and lamented by *Venus*; for in Winter his beams are of no force to diſpel the cold, which is the enemy of *Adonis* and *Venus*, that is, of beauty and procreation. 4. *Mars* in the form of a Boar kills him; becauſe wars and huntings are maſculine exerciſes, and not fit for weak bodies, and effeminate ſpirits. 5. *Adonis* is from ἀδω to ſing, for Beauty and Muſick are friends to *Venus*. 6. *Adonis* may ſignifie the good Government of a Common-wealth, which is the beauty thereof, which is killed by *Mars* in the form of a Boar: for *Mars* and wantonneſs are enemies of all Government. 7. Beautiful *Adonis* is turned into a fading flower, to ſhew that Beauty quickly periſheth. 8. Young and fair *Adonis* is killed by a Boar; ſo Wantonneſs and Letchery are the deſtroyers of youth and beauty. 9 Our reſurrection in this may be typed out; for although death kills us, it ſhall not annihilate us, but our Beauty ſhall increaſe and we ſhall ſpring out of the ground again, like a beautiful flower in the Reſurrection. 10. Though our bodies die, yet our good name ſhall flouriſh, and like a fair flower, ſhall

live and ſmell when we are gone. 11. *Myrrha* of her own Father begot this child *Adonis*; which *Myrrha* flying from her angry Father, was turned into a Tree, and with the blow of her Fathers ſword, was delivered of this child; becauſe the Sun, the common Father, begot the ſweet Gum Myrrhe of that *Arabian* Tree of the ſame name; which Gum doth cauſe much delight and pleaſure: for ſo in Greek *Adonis* ſignifieth. In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a ſtinking breath, to procreation, and the vitioſity of the Matrix. 12. Let them remember, who hunt too much after pleaſure, that the Devil is that great Boar, who lieth in wait to kill them.

ADMETUS.

HE being a Suitor to Alceſte, *carried her away by the aſſiſtance of* Apollo *and* Hercules *in a Chariot, drawn by a Lion and a Boar; afterward being like to dye, was recovered by the voluntary death of his wife, whom* Hercules *delivered out of Hell, and reſtored her to* Admetus.

The INTERPRETER.

1. *Admetus* was King of *Theſſaly*, whoſe ſheep *Apollo* fed. Every King is a Shepherd, who without *Apollo*, that is, Wiſdom, can never rule and guide his people. 2. *Admetus* was the husband of *Alceſte*, which ſignifieth ſtrength; and the King is or ſhould be the husband of his Country, which is the Kings ſtrength. 3. By the means of *Apollo* and *Hercules*, *Admetus* procured his wife; ſo by wiſdom and power, Princes bring people to ſubjection. 4. He that intends to marry, had need take the aid of *Apollo* and *Hercules*, that is, of wiſdom, and ſtrength of body. 5. Ἄδμητος is one that cannot be tamed, as many luſty young men are; therefore it is good to marry with *Alceſte*. 6. Many fooliſh women like *Alceſte*, refuſe many good

 matches,

matches, and at last are carried away by a Lion and a Boar, that is, by one that is lasciviously given, and who can put on the bold face of a Lion. 7. Fruitful women are like *Alceste*, who cast themselves into the jaws of death by child-bearing, that their Husbands may live in the fruit of their womb: for Parents live in their childre : But by the means of *Hercules*, that is, of the strength of Nature, women are delivered from death. 8. *Alceste* is our hope, with which we shall marry, if first we can subdue the Lion of Pride, and the Boar of Concupiscence. 9. *Admetus*, or the untamed spirit of Satan doth carry away the soul, which is the Daughter of God, in the chariot of Vanity, drawn with Pride and fleshly pleasures; and in Hell the soul should have continued for ever, if Christ our *Alcides* had not delivered it from thence.

(*a*) ἀλκὴ *robur*.

ÆACUS. MINOS. RADAMANTHUS.

THese were Jupiter's *sons, and Judges in Hell: at the request of* Æacus, *when the Island of* Ægina *was depopulated with sickness,* Jupiter *turned the Ants into Men; so was* Græcia *delivered also by the prayers of the same* Æaeus.

The INTERPRETER.

1. NOne were admitted into the presence of these three Judges, but naked souls, destitute of clothes, beauty, mony, or any thing else that might move these Judges to partiality: In this world, we must not look for Justice: when we are stript of all, then shall we have it: For here something will be found about us that shall corrupt the Judge. And is it not a shame, that there should be more Justice in Hell, then on Earth? 2. Just Judges are the Sons of God, as these three were the Sons of *Jupiter*. 3. The good Laws of just Judges, shall not be forgotten; but when they are in Hell, that is, when they are dead, their Laws shall be still in force. 4. These three Judges are the three effects of a wicked mans conscience, to wit, to accuse, condemn, and torment the sinner; and

nd in this ſenſe, a man may be ſaid to be in Hell, whilſt e is on Earth. 5. *Æacus* by his wiſdom cauſing the barbarous inhabitants to forſake their caves and holes wherein they dwelt, and to build houſes, to leave their diet of Roots and Fruits, and to ſow Corn; in teaching them Civility and Military Diſcipline, whereby they overcame he Pirats which uſed to moleſt them; for theſe reſpects, he was ſaid to turn them from Ants into Men. 6. His relieving *Græcia* by his Prayers from the Plague, doth ſhew us, *That the Prayer of the faithful availeth much.* 7. Before Chriſt came, the *Gentiles* were but Ants, Men of earthly converſation, being fed with Roots of Superſtition; moleſted with ſpiritual Pirats; but by the Preaching and Interceſſion of Chriſt, *The wiſdom of the Father, and the Judge of all the World*, they were made men; taught to forſake the dark holes of Idolatry, and to build them an houſe in Heaven, to feed upon the bread of Gods Word, and to fight againſt their Spiritual enemies. 8. Theſe three Judges were ſo placed, that *Æacus* and *Radamanthus* being more loving Brothers, ſet alwaies together, but *Minos* by himſelf: This is noted for his cruelty, the other two for their gentleneſs and mercy; to ſhew us, that there are two mild Judges for one cruel: ſo Juſtice ſhould be tempered with Mercy but ſo, that Mercy may be alwayes prevalent. 9. When *Jupiter* ſent theſe his three ſons to be Judges in Hell, he directed them to take their Journey through a delightful Meadow, call'd *The Field of Truth.* I wiih all Judges would paſs through this Field; for neglect in paſſing through this field in theſe diſtracted times, many good and innocent men have been undone by falſe and lying informations.

ÆGÆON.

HE was begotten of the Heaven and Earth, or of the Sea, he aſſiſted Jupiter, *when* Juno, Pallas, *and* Neptune, *made inſurrection againſt him, and would have bound him: For whoſe good ſervice, he was made Keeper of Hell-gates. But afterwards rebelling againſt* Jupiter, he

he was overthrown with his thunder, and laid under the Hill Ætna, which alwaies bursts out with smoak and flames, when he turns himself about. He had an hundred hands, and fifty heads; he is also called Briareus, *and* Enceladus.

The INTERPRETER.

1. *Ægæon*, as the other Giants, were painted like men above the waste, but like Serpents under. *Commodus*, that bloody Emperor, when he would represent *Hercules* with a Lions skin about his shoulders, and a club in his hand, caused some men whom he meant to kill in sport to be sent for. Now that he might seem to fight for the gods against the Giants, he would cause the Legs and Thighs of these men to be set awry, or wrested aside, that so they might seem to be like the Giants, and then with his Club he knocked them down and bruised them. This was not indeed to fight for the gods, but to satisfie his own cruelty and bloody nature: There be too many that pretend they fight for God, when indeed they fight for their own ends; and, to make the matter more plausible, they will by traducing give their enemies Serpents feet, though they have none, and make them seem to be Gyants against whom they fight, though they be not such.
2. By this many-handed and many-headed Monster, is meant the Wind, the power and vertues whereof are many and wonderful; it is begot of the vapors of the Earth and Sea, by the heat and influence of Heaven; when *Jupiter*, that is, the Heaven is obscured, and as it were bound up from us with thick mists extracted by *Minerva*, that is, the Sun, out of *Neptune*, or the Sea, and received by *Juno*, or the Air; these three are said to conspire against *Jupiter*. Then comes the wind and blows away these mists, and so *Jupiter* is relieved, and the Heavens clear'd. *Ægæon* is said to keep Hell-gates, because the Winds are often incloſed in the bowels of the Earth, and Sea. 3. *Ægæon* fights against *Jupiter*, when the South-wind obscures the Heaven with clouds, then with his Sunbeams, or Thunder, the Air is cleared, and the Wind

setled,

tled, and becauſe *Ætna* never vomits out fire, but when ere is Wind generated in the hollow holes and caver-ſities thereof, therefore *Ægæon* is ſaid to lie and move ere. 4. God hath made our ſtomack and belly to be the ceptacle of naughty vapors, which notwithſtanding metimes rebel and obnubilate the Heaven of our ain, and fight againſt our *Jupiter*, that is, our Judgment d Reaſon: but oftentimes are overcome and beat back the ſtrength of Nature, and property of the Brain. 5. *no*, that is, Vapors: *Neptune*, that is, too much moiſture: d *Pallas*, that is, too much ſtudy oftentimes poſſeſs e Brain, and aſſault Judgment and Reaſon: but the help *Ægæon*, or the ſtrength of the animal ſpirits, do re-eve the Brain and make peace. 6. In 88. the Spaniſh *no*, that is, their Wealth; *Minerva*, their Policy, and *Nep-ne* their Sea-god, I mean their great Fleet which af-ighted the Ocean, conſpired to invade our Heaven, at is, our Church and State; but *Ægæon*, the ſtormy Vind, ſent by *Thetis*, by the power of the Almighty ſcat-ered their forces, and relieved our *Jupiters*. 7. Every yratical ſhip, robbing honeſt men of their goods, may e called *Ægæon*, for they fight againſt God himſelf, and heir end for the moſt part is fearful. 8. *Arius* and other hereticks oppoſing Chriſts divinity, with *Ægæon*, fight gainſt God; and being ſtruck with the thunder of Gods Vord, without repentance they are ſent to Hell. 9. All ſe-itious perſons rebelling againſt the Church and State, re *Ægæons*; fighting againſt God, and they muſt look for his reward.

ÆNEAS.

HE was a Trojan *Prince, ſon of* Venus, *by whoſe help he was deliver'd from being killed by the* Grecians: *He car-ried his old Father on his ſhoulders out of* Troy, *with his hou-ſhold-gods; he was ſeven years by the Malice of* Juno, *toſt upon the Seas, and kept back from* Italy; *who when he arrived thi-ther, was moleſted by a long War, cauſed by* Juno *and* Alecto. *Having at laſt killed* Turnus, *ended his dayes in Peace and Honor. He went down to Hell to viſit his father in the* Elyſian *fields,*

fields, who by the help of Sybilla *and the golden branch, over-came all the dangers of Hell: his acts are eternized by the Prince of Poets.*

The INTERPRETER.

1. WHen *Æneas* went down to Hell, the dog *Cerberus* barked against him, which used to fawn upon others; even so, the Devil is an enemy to vertuous men, such as *Æneas* was, but he is a friend to the wicked. 2. He was called the Son of *Venus*, because that Planet was Mistriss of his Horoscope; or because of his beauty and comely proportion, and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keep people in subjection. 3. *Juno* and *Æolus*, the Air and Wind, conspired against him to drown him: so sometimes Princes are greatly vexed and endangered by the storms of civil dissention. 4. *Neptune* was his friend both in the *Trojan* war, and to help him forward to *Italy*: *Vulcan* made him armor; *Mercury* was his Counsellor and spokesman; *Cupid* made way with Queen *Dido* to entertain him; to shew that a Prince cannot be fortunate and powerful, without shipping armor, eloquence, and love. 5. The golden Branch made way for him to *Proserpina*, and brought him to Hell; and so doth the inordinate love of Gold bring many unto Hell: Again, Gold maketh way t'orow the strongest Gates, and overcometh the greatest difficulties: Besides, Gold is the Symbol of Wisdom, without which no man can overcome difficulties. Lastly, he that will go through the danger of Hell, that is, the pangs of death with chearfulness, must carry with him a Golden branch, that is, a good conscience, and perhaps his golden branch may be the Symbole of a Kings Scepter, the Enfign of Government, wherein a King is happy; if his Scepter be streight, and of Gold, that is, if Wealth, and Justice, and Wisdom go together. 6. *Æneas* had not found the branch without the Doves, his Mothers Birds: So without Love, Innocency, and Chastity, we cannot attain to true Wisdom. 7. He that would attain unto the true Branch, that is, Christ the righteous Branch, and Wisdom of the Father, must follow the guide of the two Doves,

the

he Old and the New Teſtament; they will ſhew us where he is. 8. *Æneas*, by the help of *Sibyl*, went ſafely through Hell; ſo by the aſſiſtance of Gods counſel (for [θεὸς & βυλὴ] *Sibyl* ſignifieth ſo much) we ſhall overcome all difficulties. 9. His companion was *Achates*; for great Princes are never without much care and ſollicitude, as the word [ἄχος & ἄτη] ſignifieth. 10. *Æneas* went through the dangers of Hell, Sea and Land, before he could have quiet poſſeſſion in *Italy*; ſo we muſt through many dangers enter into the Kingdom of Heaven. 11. *Æneas* is the *Idea* of a perfect Prince and Governor, in whom we ſee piety towards his Gods in carrying them with him, having reſcued them from the fire of *Troy*, in worſhipping the gods of the places ſtill where he came, in going to *Apollo*'s Temple as ſoon as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety alſo towards his old father, in carrying him on his ſhoulders, in bewailing of his death, viſiting of his tomb, going down to Hell to ſee him; his love was great to his wife *Cereuſa*, in lamenting, and caſting himſelf into open danger for her; his love was great to his ſon *Aſcanius*, in the good breeding and counſelling of him; to *Palinurus*, *Myſenus*, and others; his vigilancy in guiding the helm at midnight when his people were aſleep; his liberality to his ſoldiers; his magnanimity, conſtancy, wiſdom, fortitude, juſtice, temperance, are fit by all Princes to be imitated, and the *Æneids* to be diligently read.

ÆOLUS.

HE was Jupiters *ſon, a King over divers Iſlands, and reigned in a City walled with braſs: He kept the Winds in a Cave or hollow Hill; which at* Juno's *requeſt, and promiſe of a marriage with her Nymph* Deiopea, *he let out againſt* Æneas.

The INTERPRETER.

BEfore that *Æolus* was made King of the Winds, they were very unruly, and had amongſt themſelves divers conflicts and encounters; ſo that not only Ships on the

the Sea, but Castles, and whole Towns also on the Land were overthrown by them; even so, till Kings and Governors were chosen by the people to rule and guide them, they were subject to continual disorders, tumults and civil broils, oppressing one another; but a wise King like another *Æolus*,

Sceptra tenet, mollitque animos, & temperat iras;
Ni faciat, maria ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.

2. He is called *Jupiters* son, because the Winds are begotten by the influence and motion of the Heavens. 3. He was an Astronomer, and could foretel storms and calms; therefore it was thought he had the command of the Winds. 4. His City was said to be walled with Brass, because it was guarded with armed men. 5. He kept the Winds in a hollow Cave, because some Caves be full of vapors which sometimes burst forth with violence. 6. He reigned over Islands, because they are most subject to storms. 7. *Juno* could not sink *Æneas* his ships, without the help of *Æolus*; neither can the air violently work, if it be not moved by the vapors, which are the winds; or else without vapors, by the Planets. 8. The marriage between *Æolus* and the Sea Nymph, shews the relation that is between the Wind and the Sea. 9. He may be called *Æolus*, and the God of Winds, that can curb and keep under anger, and other unruly passions. 10. It is a dangerous state, when *Juno* and *Æolus*, that is, Wealth and Power, band themselves against innocent men.

ÆSCULAPIUS.

He was the god of Physick, and son of Apollo *and* Coronis *the Nymph, whom* Apollo *shot with his Arrow, and cut out the Child, who was nursed by a Goat or Bitch, as some would have it. He relieved* Rome *from the Plague, in the form of a Serpent, being brought from* Epidaurum *in a ship; He restored* Hippolitus *to life, therefore was killed by* Jupiters *thunder.*

The INTERPRETER.

1. I Find *Æsculapius* painted like an ancient man with a long beard, crowned with Bays, having in one hand

a knotty or knobbed ſtaff, with the other he leans upon a Serpent, and hath a Dog at his feet: by which are repreſented the qualities of a Phyſician: He ought to be grave and aged, wiſe as the Serpent, vigilant as the Dog, and ſhould be a conqueror of diſeaſes, as his Lawrel-Garland ſhews. The knobbed ſtaff ſignifies the difficulty and intricacies of Phyſick. 2. As the Tyrant *Dionyſius* robbed *Æſculapius* of his golden beard, affirming that it was unfit he ſhould have ſo large a Beard, whereas his father *Apollo* was beardleſs; even ſo did *Julian*, another Tyrant and Apoſtata, rob the Churches of Chriſtians, affirming that it was unfit, they being diſciples ſhould be rich whereas their Maſter was poor; and that being poor, they ſhall be meeter for Heaven. 3. *Æſculapius* was brought from *Epidaurus* in ſhape of a Serpent to *Rome*, where he drove away the peſtilence: it ſeems, the *Romans* had heard of the Brazen Serpent, which in the deſert healed all the beholders of their ſtings and wounds. 4. *Æſculapius* is the mild temper of the air, as the word [ἤπιος *blandus*] ſheweth, which is the effect of the Sun, or *Apollo*, and is the cauſe of health: Therefore *Hygiæa* and *Jaſo*, that is, health and cure, are the children of *Æſculapius*. His mother is *Coronis* [κεράννυω *miſceo, & tempero*] or the due mixture and temper of the Air, which becauſe it depends from the influence of the Sun, therefore *Apollo* is ſaid to beget *Æſculapius* of her; but when he killed her with his Arrows, is meant, That the Sun with his beams did overheat and infect the air with a peſtilence. 5. I had rather underſtand by this fiction, the true temperament of a ſound mans body, cauſed by *Apollo* and *Coronis*, that is, the due proportion of the natural heat and radical moiſture, call'd by ſome κράσις, and the true cauſe of health. Then *Coronis* is killed with *Apollo*'s Arrows, when the natural heat degenerates into a feveriſh inflammation, and drieth up the moiſture; but when the heat returns to its former temper, *Æſculapius*, that is, health, is recovered and nouriſhed by a Goat, becauſe Goats-milk is good to feed and reſtore decayed nature. 6. By this fiction, I think, is repreſented to us the properties of a good Phyſician, he is the ſon of *Apollo* and *Coronis*, that is, of knowledg and experience;

rience; Knowledg kills Experience, when the learned Physitian trusts not to experience, but by Art and Knowledg he cures; for indeed, in Physick, Experience is little worth: For what experience can one have of such infinite varieties of temperaments which are amongst men, every man having a peculiar constitution, which is also still differing from it self? As *Æsculapius* was nursed by a Goat or Bitch, so Physitians are maintained by Gluttony and Venery. *Chiron*, *Saturnus* son, was *Æsculapius* School-master; for Time hath brought the knowledg of Physick to Perfection; or because *Chiron* being half a man, and half a horse, sheweth that a Physitian must be a *Centaur*, that is, a man in Judgment, and a horse in courage. It is fit that Physitians should be brought to *Rome*, that is, to great Cities infected with sickness. The Serpent, Cock, and Raven, were consecrated to *Æsculapius*, so was the Goat also, to shew that a Physitian must have the Serpents wisdom, the Cocks vigilancy, the Ravens eye and forecast, and the Goats swiftness; for delays are dangerous: And if Physitians cure desperate diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was. 7. Christ is the true *Æsculapius*, the Son of God, and the God of Physick, who was cut out, as it were, of his mothers womb, by the Power of God, without mans help, and cured all diseases; the true brazen Serpent, he only who was struck with the thunderbolt of his Fathers wrath, and sent to Hell, to deliver us from Death and Hell.

ALPHEUS.

HE was a great hunter and fell in love with the Nymph Arethusa; who, that she might escape him, was by the help of Diana *turned into a Fountain; and he afterwards sorrowing, became a River, which still runs after* Arethusa.

The INTERPRETER.

1. *Alpheus* was worshipped as a God, and his image was placed upon the same altar with *Diana*, either because they both delighted in the same sport, to wit, in Hunting; or to signifie the mutual Relation, the one hath

to

o the other. *Diana* was the goddeſs of Woods, *Alpheus* was a River; but Woods proſper beſt, that are near to Rivers: Or *Diana* is the Moon; but the Moon is a friend to Rivers, and all moiſt things, which are begot, preſerved nd moved by the Moons heat, light, and influence. 2. *Alheus* is a River of *Elis* in *Arcadia*: through ſecret paſſages running under the Earth and Sea, it empties it ſelf in the ſpring *Arethuſa* in *Sicily*; which though *Strabo* denieth t, cannot be otherwiſe, ſeeing ſo many witneſſes confirm, That whatſoever is caſt into *Alpheus*, is found in *Arehuſa*. 3. As this water running through the Sea, loſeth not its ſweetneſs, by receiving any ſalt reliſh; ſo neither muſt we loſe our integrity and goodneſs, by converſing with the wicked. 4. Husbands muſt learn of *Alpheus* to be kind to their wives, and to make them partakers of all their goods; as *Alpheus* imparts all it receives to *Arethuſa*. 5. We muſt never reſt, till we have obtained him whom our ſoul loves: The ſalt Sea of Afflictions, and the diſtance of place, muſt not hinder our courſe. 6. *Arethuſa* is from ἀρετὴ, *vertue*, which we ſhould ſtill run after. 7. *Alpheus* is from ἀλφὸς, *a ſpot*; we are full of ſpots and ſin, therefore had need to be waſhed in *Arethuſa*, that is, in the water of Baptiſm. 8. This water was held good to kill the Morphew, called therefore *Alphos*; for which cauſe it was conſecrated to *Jupiter*; and it was unlawful to waſh the Altar of *Jupiter Olympius* with any other water. So Baptiſm doth waſh us from original ſin, and by it we are conſecrated to God. 9. *Alpheus* is as much as φῶς Ἀληθείας, *The Light of Truth*, which runs after ἀρετὴ, or *vertue*; to ſhew, that Knowledge and Theory, ſhould alwayes be joyned with Goodneſs and Practice.

— 2. From C. Stephanus

AMPHION.

HE *was* Jupiters *ſon of* Antiopa: *She flying from* Dirce *to a ſolitary Mountain, was there delivered, and the child was there brought up by Shepherds. He learned his muſick of* Mercury, *and received his Lute from him; by force of his muſick, he cauſed the ſtones to follow him, with which the Walls of* Thebes *were built. But afterwards out-braving* Latonaes *children, and upbraiding them for want of skill, was by her killed.*

1. WHereas there were three ſorts of Muſick, to wit, the *Lydian*, the *Doric*, and the *Phrygian*: The firſt was Mournful, and for Funerals; the ſecond Maſculine, and for wars; the third effeminate, and for marriages. *Marſias* was the inventer of the Phrygian, *Thamiras* of the Dorian, and *Amphion* of the Lydian muſick. 2. *Amphion* was *Jupiters* ſon, becauſe muſick is from God, or becauſe the Heavens by their perpetual Revolution, ſhew, That muſick without continual exerciſe, cannot be attained unto; or to ſhew, that there is in the heavenly bodies an harmony, as well as in muſick: Or if by *Jupiter* we underſtand the Air, as ſometime Poets do, then, as *Jupiter* gave life to *Amphion*, ſo doth air to muſick: for no ſound is either by voice, inſtruments, or water, without air. 3. *Jupiter* in the form of a Satyr, begot *Amphion*; Satyrs were great dancers, and dancing requires muſick. 4. *Amphion* was bred by Shepherds: For theſe living an idle and ſolitary life, were invited to invent muſick, partly by the ſinging of birds, and partly by the whiſtling of the wind among the trees, or by the running of waters. 5. He was born in a remote Hill, becauſe muſical inventions require quietneſs, and a private life far from troubles and buſineſs. 6. *Mercury* taught him, and gave him the lute, to ſhew the reſemblance and equal power of Eloquence and Muſick; Eloquence being a ſpeaking harmony, and Muſick a ſpeechleſs Eloquence; the one by words, the other by ſounds, working on the affections. 7. His building *Thebes* walls by his muſick, ſhews what is the force of Eloquence, to draw rude people to Religion, Policy, and Civility. 8. His out-braving of *Apollo* and *Diana*, doth not only ſhew the inſolency and pride of ſome men, when they have got ſome perfection in an Art; but alſo, I ſuppoſe, may be meant the power and delight of Muſick, that it no leſs affects and delights the ſoul by the ear, then the light of the Sun and Moon doth the eye. So that Muſick may, as it were, challenge the Light. 9. *Amphion* may be ſaid to be killed by *Latona*, when muſical knowledge is loſt by negligence and oblivion. 10. Our Saviour Chriſt

is

the true *Amphion*, who by the preaching of the Gospel hath built his Church, and made us who were but dead and scattered, living stones in this building: His musick hath quickned us, and his love hath united us. 11. *Amphion* was said to build the walls by the help of his musick, because, perhaps he imployed Musicians at that time, who by their musick encouraged the builders, and made them work the better.

ANDROMEDA. See *PERSEUS.*

ANTÆUS.

HE was a Giant forty cubits high, begotten of Neptune *and the Earth, with whom, when* Hercules *did wrestle, still as he was flung on the ground, his strength increased: Which* Hercules *perceiving, lifted him from the ground, and squeezing him to his brest, stifled him.*

The INTERPRETER.

1. *ANtæus* was King of *Tingitania*, who compelled his guests to wrestle with him, and then killed them. This is the trick of Tyrants, who make use of their strength and power, to undo and ruine the weak and meaner sort. And here we may see, what danger it is, for mean men to contend with Princes, and great ones: they can expect nothing but ruine. *Potentioris iram sapiens nunquam provocabit, Seneca.* 2. The bigness of his body shewed, that Earth and Water were extraordinarily predominant in him: therefore he was called the son of *Neptune*, and the Earth. 3. A covetous man is like *Antæus*, the more that his affections touch earthly things, the stronger is his covetousness, till he be lifted up from the Earth with heavenly thoughts, and then covetous thoughts die. 4. Satan is like *Antæus*, for the more he is beat down by the Herculean strength of Gods Word, the more violent and fierce he groweth: But being squeezed by the Breast-plate of Justice he loseth his force. 5. Satan deals with good men, as *Hercules* with *Antæus*: he flings them down by oppression and persecution, but when he perceiveth, that by this means they grow stronger and more resolute, he lifteth them up by pride and prosperity, by which many are

overthrown, which grew strong by adversity. 6. The Sun like *Antæus*, when he is come to his *Perigæum*, or that point nearest the Earth, he begins to gather strength, which increaseth till he come to his *Apogæum*, or that point in Heaven farthest from the Earth, and then his force begins to weaken. 7. He that will cure a Feaver with hot things, or an Hydropsie with cold and moist things, he doth as *Hercules* to *Antæus*, increase the disease by applying things of the same nature: whereas diseases should be cured by contraries. 8. Every thing in its own element, with *Antæus*, doth gather strength and prospereth: but being put into another element dieth, as fishes in the air, and beasts in the sea.

ANUBIS.

THis was the Son of Osyris *the Egyptian, who accompanied his Father in all his travels and expeditions, for which care and obedience he was deified after death.*

The INTERPRETER.

1. *Anubis* was worshipped under the shape of a Monster, having a mans body but a dogs head, therefore called *Cynocephalus* or dogs head, and *Latrator* the barker by *Virgil*, because he was wont to bear in his Scutchion or Coat of Arms the Picture of a dogs head 2. The Egyptians used to worship those creatures that were useful and beneficial to mankind, among which is the Dog, a creature vigilant, faithful and careful of his Master. 3. By worshipping of *Anubis*, the Egyptians did shew, that dutiful and obedient Sons, such as he was to his Father, shall not want honor. 4. *Tertullian* sheweth, that this *Anubis* was a whoremaster, and such indeed be all Idols, and Idolatry is spiritual whoredome: so in Scripture, Idolaters are said to go a whoring after other gods. 5. *Eusebius* saith, that not only those Captains were honoured, who subdued their enemies but the beasts also whose pictures they wore on their helmets and targets, as being great helps to the victory by affrighting the enemies: hence all kind of wild beasts were worshipped among them, so prodigal were they of their honours. 6. *Anubis*, I think, may fitly resemble

Æn. 8.

Apol.

De præp. l. 2. *c.* 1.

a

a Prince or Governor, who ought to have a mans heart for Wisdom and Courage, but a Dogs-head for Sagacity, Fidelity, and Vigilance: He ought to bark and to threaten often, but to bite and punish seldom; to defend the Sheep, and kill the Wolves. *Parcere subjectis & debellare superbos.* 7 *Apuleus* shews, that the Egyptians worshipped *Mercury* under the name of *Anubis*, with a Dogs-head, having his Caduceus in the one hand, and a Palm in the other: By which, I suppose, they might mean, That a Princes Ambassador should be eloquent, vigilant, faithful, sagacious, which three qualities are in the Dog: Prudent also, as the Serpents about his Caduceus may signifie: and lastly, unconquered, as the Palm which succumbs to no burthen. 8. *Juvenal* saith, that *Anubis* was the Priest of *Isis*: it is requisite that every Priest should have the Eloquence and Prudence of *Mercury*, the Vigilance, Fidelity, and Sagacity of *Anubis*. *Meta.* 11. *Sat.* 6.

APIS.

This was the chief God of the Egyptians, worshipped in the form of an Ox, but the Ox was killed by Cambyses.

The INTERPRETER.

1. *Apis* was thus called whilest he lived, but after his death, *Serapis*, from σορὸς, a Coffin or Chest, in which his body was laid, and he in it worshipped. 2. They gave divine worship to *Apis* a while, then drowned him, and being dead, they bewailed him, receiving no comfort till they had found another like him. Thus we deal with the true God; we sometime honour him, sometime by our wicked lives we lose him, and having lost him, we can find nothing but sorrow and grief, nor can we be truly comforted till we find him again. 3. *Cambyses*, as *Herodotus* reports, killed *Apis*, whipt his Priests, murthered many of the Nobility that worshipped him, and was offended with the people for rejoycing, and keeping a holiday to him. Thus a Tyrant is commonly an enemy to Religion. 4. The Egyptians used to give drink to *Apis*, not out of *Nilus*, for fear that the water should make him too fat, but

of a Well peculiarly dedicated to him. Thus many men deal nigardly with God, they can be content themselves to eat and drink of the best, and to give the refuse to God; any thing i thought too much for the Lords Priests; they must not grow fat nor have plenty. 5. Some think that *Joseph Jacob*'s son was under the name of *Apis*, worshipped in *Ægypt*, for his wisdom and care he had in providing of Corn in the time of famin. Thus many good men for their eminent parts, have been abused to superstition by wicked men. 6. In the Temple of *Apis*, near to his Image, stood the picture of *Harpocrates*, the God of Silence, with his finger on his lip, intimating, that such as worshipped *Apis*, must not divulge what he was heretofore: By which we may see the knavery of those Priests, who deluded and abused the world with false Gods; making the people believe, & worship that, which they themselves in privat laughed at; which *Juvenal* shews of *Anubis*.

Sat. 6. *Qui grege lanigero circundatus & grege calvo*
Plangentis populi: currit derisor Anubis?

7. The Egyptians used to try whether *Apis* would be propitious to them or not, by proffering him Fodder and Corn; which if he did quickly eat up, they took it for a good sign; but otherwise, if he refused. This is no good way, to know the love of the true God to us; for oftentimes he will accept the Prayers of those whom he hates and means to destroy: and many times rejects the Prayers of them whom he loves best. *Deus exaudit ad sanitatem, non ad voluntatem.* 8. *Eusebius* shews, that the Egyptian women were not ashamed to discover to *Apis* those parts which nature and modesty hath concealed, by which he shews the turpitude of that Religion: But I infer, that though it was immodesty in them, to discover such secrets to their false God, yet it is commendable in us to inclose our most secret sins (be they never so abominable) by confession to the true God. 9. *Tertullian* reproves that vanity of the old *Romans*, who admitted into the Capitol *Seraphis*, *Isis*, & other Egyptian gods, whom their grave forefathers rejected: of this *Lucan* complains.

Augusti. *De Præp. l. 2. c. 1.* *Apol.*

Nos in Templa tuam Romana accepimus Isin,
Semideosque canes, & sistra jubentia luctus.

And

And yet these Romans could not be induced to admit the true Christian Religion within their City; even so the new Romanists are content to admit many superstitious Heathenish ceremonies, but not the true Orthodox reformed Religion, within their Church and City. 10. The antient Christians made no scruple in converting *Serapium*, or the Temple of *Serapis*, into a Christian Temple; so that as St. *Jerome* saith, *Serapis Ægyptius factus est Christianus*; thinking it no disparagement to Christ, to honor him in the same place, where once the Devil was worshipped: But our modern pure Christians are of a dainty palate, who cannot relish the worship of God, where once Mass was said, but will prefer a Stable to such a Temple.

APOLLO.

He was the son of Jupiter *and* Latona, *born in* Delos; *he killed the Serpent* Python, *the Giant* Tytion, Marsyas *the Musician, and the* Cyclops *that made* Jupiter's *thunder, with which his son* Æsculapius *was slain: For which fact* Jupiter *banished him, and drove him to feed* Admetus *his sheep, and to help* Neptune *in building of the Walls of* Troy. *He was the God of Wisdom, of Physick, of Musick and Arching.*

The INTERPRETER.

1. BY *Apollo* may be meant, God himself: For as they painted *Apollo* with his Harp, and the three Graces in one hand, with a Shield and two Arrows in the other; so by this perhaps, they meant that God was not only a punisher of wickedness, but a rewarder of goodness; as he had two Arrows, so he hath many punishments; But yet he hath the comfortable harp of his mercy to sweeten them in the other hand; and having but two Arrows, hath three graces, to shew that he hath more mercies then punishments. And therefore the same hand that holds the arrows holds also the Shield, to shew that even when his arrows, flie at us, yet with his Shield he defends and supports us. God shot his arrows at *Abraham*, when he raised so many Kings against him; yet at the same time he

forbids him to fear; for, saith he, *I am thy shield*, Gen. 15. 1. And that by *Apollo* was meant the supream God, is plain by the Assyrians, in joyning the pictures of *Apollo* and *Jupiter* together, whom they painted with a whip in one hand, and the thunder in the other, to shew that God had diversity of punishments, according to the diversity of offences, some gentle, some more rigorous. For this cause the Egyptians represented him by a Scepter, with an Eye; to signifie both his knowledge and providence, by which the world is guided: And they painted him with wings, to signifie the swiftness of his motion, by which it appears, that *Jupiter* and *Apollo* were with them one and the same god. 2. I find that *Apollo* is painted with one side of his head shaved, the other hairy; by which I think they meant, that while the Sun shined to one hemisphere, the other was dark; for by his hair they meant his beams and by his baldness, darkness, caused by his absence. 3 By *Apollo* is ordinarily understood the Sun, which as his (a) name sheweth, is both the destroyer and preserver of things: he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Latona*, because God brought light out of darkness and the Sun out of the *Chaos*; born in *Delos*, which signifieth Manifestation, for the Sun discovereth all things; he kill'd *Python* the Serpent, because the Sun by his heat disperseth all putrified vapours and cleareth the air from mists; for of putrefaction venemous beasts are procreated: so he kill'd *Jupiters* Thunder-maker, because the Sun clears the air, & consumes those exhalations & moistures, of which Thunder is ingendered. When *Apollo* was born, *Diana* his sister, who was first born was the Midwife to bring forth *Apollo*; that may signifie that the Sun is freed from his eclipse and darkness, when the Moon departeth from him: he is still Beardless to shew his perpetual youth, his long hair shews his beams; he feedeth sheep, because his heat produceth grass: he is carried in a Chariot drawn with four horses, to shew his motion, and the four seasons of the year, or the four parts of the Artificial day, as his Horses names do

(a) ἀπόλλυμι perdo, ἀπολλύω salvo: λήθω quasi λήθω' à latendo.

shew

ſhew, (b) *Erythræus*, *Actæon*, *Lampos*, *Philogæus*; for he is red in the morning, clear about nine of the clock, in his full ſplendor at noon, and draws to the earth in the evening; he is the God of Wiſdom not by infuſing the habit or eſſence thereof, but by preparing and fitting the Organs for the uſe and exerciſe thereof; therefore Southern people are more ſubtil, wiſe, and ingenious, then the Northern. And becauſe from the Sun divers predictions are gathered of the alteration of Weather, and other (c) ſublunary mutations; he was called the great Prophet, and god of Divination; he was alſo called the god of Phyſick, both becauſe Phyſical Herbs have their ſtrength from the Sun, and oftentimes the Spring cureth the winter diſeaſes, and the ſummer the infirmities of the Spring; he was called the god of Muſick, becauſe he chears up the ſpirits of all things; therefore the birds do welcom his approach with their melodious harmony; therefore the Swan was dedicated to him, and the graſhoppers alſo; and as in muſick, ſo in his motions and operations there is a harmony: and becauſe by fits the air, which is the *medium* of muſick and of all ſounds, the Muſes for this cauſe are in his cuſtody, which were enlarged from three to nine, according as the number of ſtrings increaſed in muſical inſtruments: he was called an Archer, becauſe his beams like arrows fly every where: his *Tripos*, which ſome would have to be a table, called alſo (d) *Cortina*, from *Pythons* skin, with which it was covered: others a three footed veſſel; others a three footed chair, wherein they ſate that propheſied; I ſay, this *Tripos* may ſignifie the three circles in the Zodiack, which every year he toucheth, to wit the Ecliptick and the two Tropicks. They that died ſuddenly, or of any violent diſeaſe, were ſaid to be killed by *Apollo*, becauſe the Sun with extream heat doth cauſe famine and infectious feavers. Thus he was ſaid to ſhoot with his arrows *Amphions* children. To him were dedicated the ſtrong Bull, the white Swan, the quick-ſighted Raven, to (e) ſignifie the

(b) Erythræus, *i.e. ruber*, Actæon *ſplendens*, Lampas *fulgor*, Philogæus *terram amans*. (c) *Vide Virg. Georg.* 1. (d) *Cortini potens dictus* Apollo. (e) *Phaneus dictus* Apollo *à manifeſtando*.

power

power, and beauty, and piercing light of the Sun; which becauſe it detecteth obſcure things, he was called a Prophet; the Olive, Palm, and Bay-tree alſo were dedicated to him; both becauſe the Olive and Palm grow not, but in hot Countries; and becauſe, they are as the Bay-tree, uſeful in Phyſick, and of an hot quality, like the Sun. Therefore he was ſaid to be in love with (f) *Daphne*, the daughter of the River

(f) ἀ Δαφαίνειν.

Peneus, becauſe on the Banks of that River are good ſtore of Bay-trees, his ſhooes and garments were of gold, to ſhew his colour. He with *Neptune* built the walls of *Troy*, to ſhew, that, without Gods aſſiſtance, no City or State can ſtand, or be built. His love which he bare to the flower *Hyacinthus*, is to ſhow, that flowers do bud and proſper by the Sun, and die with cold winds; therefore *Zephyrus* was the cauſe of his death; and perhaps *Apollo* and *Neptune* were ſaid to build *Troy* walls, becauſe Morter and Brick are made by the help of heat and water; or becauſe *Laomedon* either ſtole or borrowed ſome treaſure out of the Temples of *Apollo* and *Neptune*. 4. Our Saviour Chriſt is the true *Apollo*; both a deſtroyer of Satans Kingdoms, and a ſaver of his people: For ἀπολύειν is as much as to looſe, by paying the price of Redemption. He is the Sun of Righteouſneſs, by whoſe Beams and Arrows, that is, his Word, *Python* the Devil is ſubdued. He is the Son of God, and the God of Wiſdom, the Great Prophet, the Son of *Latona*, that is, of an obſcure Maid: The true God of Phyſick, who cureth all our infirmities; and the God of Muſick too, for that harmony of Affections, and Communion of Saints in the Church, is from him. He hath ſubdued our Giants, that is, our ſpiritual foes; by whoſe malice, the thunder of Gods wrath was kindled againſt us. He is immortal, and *the good ſhepheard who hath laid down his life for his ſheep*; having for his ſheeps ſake forſaken his Fathers glory: And he it is who hath built the walls of *Jeruſalem*. *Apollo* was never ſo much in love with *Hyacinthus*, as Chriſt

was

was with the ſons of men. 5. As the Sun amongſt the Planets, ſo is a King among his Subjects. A King is *Apollo*, the deſtroyer of the wicked, and a preſerver of good men: the light, and life, and beauty of his people. A God of wiſdom amongſt them, to guide them with good Laws: A God of Phyſick, to cut off rotten and hurtful members, to purge out all groſs humors, that is, bad manners, with the Pills of Juſtice, to cheer up with cordials, or rewards, the ſound and ſolid parts of the politick body: He is a God of Muſick alſo; for where there is no King or head, there can be no harmony nor concord; He is a Prophet to foreſee and prevent thoſe dangers which the people cannot; he is a ſubduer of Pythons and Giants, that is, of all peſtiferous diſturbers and oppreſſors of the State. His Arrows are his Laws and Power, which reacheth thorow all the parts of his dominion: He is a good Shepherd; and Kings are (g) ſo called; and a King thus qualified ſhall be like the Sun, ſtill glorious, immortal, youthful, and green like a Palm, Olive, and Bay-tree; but if he doth degenerate into a tyrant, then he is the cauſe of mortality, as the Sun is, when he inflames the air with exceſſive heat.

(g) ποίμνες λαῶν.

ARACHNE.

SHe was a Lydian *Maid, ſkilful in weaving and ſpinning, and by* Minerva *(for her inſolency in provoking a goddeſs) was turned into a Spider.*

The INTERPRETER.

1. THe cauſe of *Arachnes* overthrow was the rejecting of the old womans counſel, into whoſe ſhape *Pallas* had transformed her ſelf: Then are young people ready for ruine, when they follow their own heads; and deſpiſe the counſel of the aged, whoſe experience and gravity, ſhould temper their temerity:

——*Seris venit uſus ab annis.*

2. This

2. This *Arachne* did learn of the Spider to ſpin and weave: for the Beaſts are in many things our School-maſters. 3. It is not good to be proud and inſolent of any Art or knowledg. 4. Subtil and trifling Sophiſters, who with intricacies and querks entangle men, are no better then Spiders, whoſe captious fallacies are no leſs hateful to the Wiſe, than *Arachnes* web was to *Minerva*. 5. Partial Judges uſe their laws, as Spiders do their webs, to catch little flies, and let the great ones paſs through. 6. Covetous men are like Spiders, they unbowel, that is, they conſume and ſpend themſelves with care and toyl to catch a fly: for wealth, in the end, will be found little better. 7. Envy and a ſlandering tongue is like a Spider, which doth crack the pureſt glaſſes, ſo they do poyſon the beſt men. 8. We ſhould be Spiders in providence; they hang their nets in windows, where they know flies moſt reſort, and work moſt in warm weather, for then the flies come moſt abroad: and like Mice, they foretel the ruin of an houſe, by falling and running away, as *Pliny* ſheweth.

ARGONAUTÆ. See *JASON* and *HERCULES.*

ARION.

WAs a skilful Muſician, who, having got great wealth, and ſailing to Lesbos, *was robbed by the Mariners; and appointed to be flung into the Sea, who, having leave to play on his Harp, ſo charmed the Dolphins, that they received him on their backs, and carried him to* Tenarus, *where the Dolphin died that carried him, being left on the ſhore, and was placed among the ſtars; the Mariners were taken and put to death.*

The INTERPRETER.

1. WHen the *Tyrrhenian* Mariners robbed *Bacchus*, he made them mad; for they, ſuppoſing the Sea to be a Meadow full of flowers, leapt into it, and ſo became Dolphins;

Dolphins; which is the reaſon they delight to be near ſhips; the meaning may be this, that Drunkards, who intoxicate themſelves with wine, become mad, and have their imaginations diſtempered: hence the Sea to them is a meadow, and nothing ſeems dangerous; but indeed, then do drunkards leap into the Sea, when by their intemperance they fall into Hydropſies; and then are they turned into Dolphins, for they drink like fiſhes, nor is their thirſt quenched: *Creſcit indulgens ſibi dirus hydrops.* 2. This Dolphin was a ſhip (a) ſo called, from the image of the Dolphin upon the ſtern. 3. Here alſo we may ſee the force of eloquence, by which wild men are charmed. 4. No ſin is done in ſecret, but ſhall be revealed, eſpecially Murther, which oftentimes is ſtrangely diſcovered. 5. God doth not let good turns go unrewarded, which is ſignified by the Dolphin made a Conſtellation. 6. Here we ſee *Arions* ingratitude, who let the Dolphin die on the ſhore. 7. The love of Dolphins to man, may teach us love one to another. 8. The (b) Dolphins never reſt, not when they ſleep; they are the ſwifteſt of all fiſhes, and moſt intelligent: pious to their own kind, in carrying out their dead bodies to the ſhoar. 9. When Satan drove us out of Paradiſe into the Sea of this World, the Dolphin, that is, the Church received us, and by the muſick of Gods Word we are ſaved.

(a) Ναῦς Δελφινοφόρος, Thucid. (b) *Vid. Ælian. Plin.* &c.

ARISTEUS.

WAS the Son of Apollo *and* Cyrene, *a Shepherd, a Keeper of Bees, who firſt found out hony and oyl; he was in love with* Eurydice, *who, being purſued by him, run away, and was killed by a Serpent, therefore the Nymphs were angry, and deſtroyed his Bees: He obtained of* Jupiter *and* Neptune, *that the peſtilential Heat of the Dog-dayes, wherein was great mortality, ſhould be mitigated with Winds.*

1. THe Minister ought to be *Aristeus*, that is, the best man of the Parish in Spiritual gifts, and holy conversation, as he is the best in respect of his sacred calling. And he should pursue *Euridice*, and be in love with her, that is, with right-judgement, but she is fled from *Aristeus*, and is stung by the Serpent: Right judgement hath forsaken many of our Ministers, in these troublesome times, and she is oppressed by that old Serpent the Devil. 2. By *Aristeus*, may be meant Wisdom, which is the best thing in man, as the word ἄριστος *optimus*, shews, which is begot of *Apollo* and *Cyrene*, the daughter of the River *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of Wisdom: By which Honey and Oyl, things most pleasant and useful for the life of man, were invented: by Wisdom the heat of the Dog-days is tempered, because a wise man knows how to prevent and avoid the inconveniences of the heavens, *Sapiens dominabitur astris*: *Eurydice* is a deep or large judgement, which is nothing else, but that act of the intellect in (*b*) determining what is right, what wrong,

(*b*) Εὐρὺς *latus*, δίκη *judicium*.

what to be chosen, what avoided: And so the Will whose office it is to chuse or refuse, is directed and guided by the judgement. A wise man desires to enjoy a right judgement, and to regulate his actions accordingly: but this *Eurydice* doth often fail *Aristeus*, and is wounded by the Serpent of our corrupt nature: so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetness and comfort which he should take in his actions This made St. *Paul* confess, he did what he would not do, and what he would do he did not. 3. *Aristeus* is a King, a Shepherd, and the best man of his Kingdom: By whose invention we have Honey and Oyl, that is, delight, and all things necessary by his good government: whose wisdom doth prevent

the

he infectious heat of Dog-days; that is, of Oppreſſion, Tumults, and Rebellion; but if at any time *Eurydice*, right Judgement, being ſtung by ſerpentine flatterers who miſ-inform him, be wanting, the Bees periſh, and he ſubjects go to ruine. 4. *Ariſteus* is the celeſtial heat, he effect of the Sun, joyned with moderate moiſture; by which, Bees, and Olives, and all things elſe uſeful for our life are procreated and cheriſhed: By the ſecret influence of this heat, thoſe Northern winds in *Pontus*, *Egypt*, and other places are raiſed, which after the Summer Solſtice blow and laſt forty days, by which the rage of the Dog-ſtar is mitigated. Theſe winds are called *Eteſij*, becauſe every year they blow at the ſame ſeaſon; in *Spain* and *Aſia*, theſe Eteſian winds blow from the Eaſt; this heat working upon *Jupiter* and *Neptune*, that is, on the Air and Sea, doth cauſe and generate theſe winds. Now as this celeſtial heat produceth and cheriſheth Bees; ſo *Eurydice*, mans judgement, art, and induſtry, muſt be joyned; otherways, by the Nymphs, that is, too much rain, or by many other ways the Bees may fail; and if they fail, the ſame heat out of putrified matter, may make a new generation. 5. Chriſt is the true *Ariſteus*, the good Shepherd, the beſt of men, and the Son of God; by whom we have Honey and Oyl, Comfort and Spiritual joy, and all things elſe; at whoſe requeſt, the heat and Dog-ſtar of Gods anger was appeaſed: He is in love with our ſouls, as *Ariſteus* with *Euridice*; but we run from him, and are ſtung by the Serpent the Devil. We died with *Eurydice*, we were deſtroyed with *Ariſteus* his Bees, until he reſtored us again to life, by the Sacrifice of his own Body.

ASOPUS.

HE was the ſon of Jupiter, *or, as ſome ſay, of* Neptune, *the father of* Argina, *whom* Jupiter *in the form of Fire, raviſhed. But he was ſtruck with* Jupiters *thunder, whileſt he purſued him, and would have reſcued his daughter* Argina, *of whom* Jupiter *begot* Æacus.

The

The INTERPRETER.

1. *Asopus* was the name of a River in *Bœetia*, called the son of *Jupiter*, or of *Neptune*, because all Rivers are begot of the air converted into rain, and of the Sea. 2. *Æacus* is said to be the son of *Jupiter* by *Ægina*, because *Æacus* by his prayers in the Temple of the Isle *Ægina*, obtained rain of *Jupiter*, when *Greece* was scorched with heat and drought. 3. *Asopus* was killed by *Jupiters* thunder, whilest he pursued after him for his Daughter, by which may be meant, that the River was dried up by the heat of the air. 4. *Asopus* had a Daughter *Platæa* by name, whose Image *Jupiter* made to be clad in womans apparel; and caused it to be divulged, that he was to be married to *Asopus* his Daughter, by which means *Juno*, who had separated her self from *Jupiter*, was reconciled to him again; in memory of which there were celebrated festival solemnities, called *Dædala* and *Platæa*. From hence we may learn, that Husbands should overcome their Wives peevishness rather by honest policy then by violence and open hostility. 5. *Apollodorus* writes, that in the River *Asopus* coals are found, which perhaps gave occasion to that fiction, that *Asopus* was killed by *Jupiters* thunder; and because *Asopus* first found out the Springs of that River so called, that might give occasion also to Poets in affirming that he was turned into a River. 6. *Asopus* had twenty daughters, and but two sons; by which perhaps was meant, that Parents of a warrish and cold constitution, are more fruitful in females then males, for generation of which a greater heat is required. 7. *Asopus* found out the place, where *Jupiter* and his Daughter were, by the help of *Sysiphus*, for which cause *Jupiter* punished him in Hell by the incessant rowling of a stone; by which we see, what is the reward of blab-tongues, and how dangerous it is to divulge Princes secrets.

Nat. Com.

Cæl. Rodig. l. 12. c. 32.

Lib. 3.

ATALANTA.

She was the daughter of K. Ceneus, *so swift in running, that no man could match her; only* Hippomenes *overcame her, by casting in her way three golden Apples, at which whilst she stooped to take them up, she lost her race; she was the first that shot the* Chalidonian *Boar; and with the sharp point of her Spear, brought water out of a Rock; but for lying in* Cybeles *Temple with* Hippomenes, *she was turned into a Lioness, and he into a Lion which drew* Cybeles *Chariot.*

The INTERPRETER.

1. HEre we may see, how odious ingratitude is to God, which is expressed in the person of *Hippomenes*, who neglected to return thanks to *Venus*, that had by the means of her golden Apples got him the victory over *Atalanta*; therefore she made him so mad and eager on her, that he was not afraid or ashamed to deflowr her in *Cybeles* Temple. God suffers men to fall into grievous sins, when they are not thankful for received favours. 2. Here we see what danger there is in idleness: whilest *Atalanta* was imployed with *Diana* in hunting, she kept her Virginity, and did help, yea, was the first that wounded the Chalidonian Boar; but when she gave her self to idleness, she fell into lust and prophaneness. 3. Here we see how irreverence to God is punishable, when such a fearful punishment was laid upon this couple, as to be turned into Beasts, and made slaves to *Cybele*, for profaning her Temple. 4. Here we have the picture of a Whore, who runs swiftly into the broad way that leadeth to destruction; if any thing stay her course, it is wise counsel and admonition; for wisdom is presented by gold. It is she that kills the Boars, that is, wanton and unruly Youths, wounding both their bodies, souls, and estates; & therefore hath a sharp spear, to draw water out of Rocks; because many who at first were senseless like stones, being deeply wounded with remorse for their former folly & stupidity, fall to repentance, to weeping and lamenting,

considering what they have lost; and as *Atalanta* defiled *Cybeles* Temple, so doth a whore pollute her Body, which is the Temple of the Holy Ghost: So doth the Whore-master make his body, all one with the body of an Harlot; and so both degenerate from Humanity, and participate of the cruelty and lasciviousness of Lions; and by this means become miserable slaves and drudges to *Cybele*, Mother Earth, that is, to all earthly affections and lusts. 5. As *Atalanta*'s course was interrupted by Golden Apples, so is the course of Justice oftentimes stopped with golden Bribes. 6. Here we see that one sin draweth after it another, worse then the former: Fornication begetteth Profaneness, and Profaneness Cruelty, and miserable servitude to Earthly lusts. 7. Let us with *Atalanta* run the race that is set before us, and wound the Boar of our wanton lusts, and draw water from our Rocky hearts. Let us take heed that the Golden Apples of worldly pleasure and profit, which *Hippomenes*, the Devil, flings in our way, may not hinder our course. Commit not Spiritual Fornication with him in the Temple of *Cybele*, lest God in his just anger, make our condition worse than the condition of the brute and savage Beasts.

ATLAS.

WAs the son of Japetus, *and brother of* Prometheus; *or, as others say, he was begotten of Heaven, and the Day. If this was not another* Atlas, *he was King of* Mauritania, *and had a Garden, where grew Golden Apples: He was turned into a Mountain by* Perseus, Jupiter's *son, upon the sight of the* Gorgons *head, because he refused to lodge him.*

The INTERPRETER.

1. *Atlas* was said to be transformed into a Mountain, either because he was confined to that Hill, being driven from his own Country by *Perseus*; or else, because he delighted to be upon that Hill, or because he called it by his own name. 2. *Atlas* is the name of an high Hill, which for the height thereof, being higher then the Clouds, was said to support Heaven; and to be

begotten

begotten of Heaven and Day, because of the continual light on the top of it, as being never obscured with mists, clouds, and vapors. 3. This is the name of him who first found out the knowledg of Astronomy, and invented the Sphere, which some think was *Henoch*, and for this knowledg was said to support heaven. 4. This is the name of a King in *Mauritania*, who perhaps from the bigness, and strength of his body, was called a Mountain; and was said to have a Garden of Golden Apples, because of the plenty of Golden Mines in his Kingdom. 5. God is the true *Atlas*, by whose Word and Power, the World is sustained; that Mountain on which we may securely rest, who only hath Golden Apples and true riches to bestow on us. 6. The Church is the true *Atlas*, a Supporter of a Kingdom, the Child of Heaven, the Hill on which God will rest, on which there is continual light and day: a Rock, against which Hell-gates cannot prevail, where is the Garden of Golden Apples, the Word and Sacraments. 7. A King is the *Atlas* of his Commonwealth, both for strength and greatness; there is the day and light of knowledg in him, which the people cannot see: *Prometheus*, [Προμηθεία] that is, Providence is his Brother; by the means of his Knowledg and Providence, the Kingdom is supported; and his Gardens are filled with Golden Apples, that is, his treasures with money. 8. He deserves not to be called a man, but a monster, who will not be hospitable: for *homo ab humanitate*, [Ξένιος] *Jupiter* is the god of Hospitality, who punisheth the violation of it. 9. As *Perseus*, the son of *Jupiter*, sought lodging from *Atlas*, but could have none, and therefore turned him into a senseless Hill: So Christ, the Son of God knocks at the door of our hearts, whom, if we refuse to let in, we shew our selves to be more senseless and stupid, than the Hill *Atlas*.

AURORA.

THe daughter of Hyperion *and* Thia, *or, as others write, of* Titan, *and the Earth, the sister of* Sol *and* Luna, *drawn in a Chariot; sometimes with four horses, sometimes with two onely: She useth to leave her Husband* Tithonus

with her ſon Memnon, *a bed in* Delos. *She made old* Tithonus *young again, by means of Herbs and Phyſick.*

The INTERPRETER.

1. *Aurora* was ſaid to be the Mother of *Lucifer*, and of the Winds; becauſe at certain times the Star of *Venus* is ſeen in the morning, and then ſhe is named *Phoſphorus*, or *Lucifer*; and at ſometimes in the evening, then ſhe is called *Heſperus*, *Veſper*, *Veſperugo*. *Aurora* is ſaid to be the mother of the Winds, becauſe after a calm in the night, the Winds riſe with the morning, as attendant upon the Sun; by whoſe heat and light they are begot, if Winds be vapors: Or, if they be nothing elſe but the motions of the air, then they may be called the daughters of *Aurora*; for the Sun with his heat and light, moves the air; *Aurora*, or the morning, being nothing elſe but the firſt appearing of the Suns light; and ſo perhaps *Aura* a breath or wind, may be derived from *Aurora*. 2. *Aurora* is the daughter of *Hyperion*, which ſignifieth to go above, from ὑπέρων θεία: it is from above that we have the light of the Sun, and every other good thing, even from the Father of Lights. Her mother is *Thia*, for it is by Divine Gift that we enjoy light; and nothing doth more lively repreſent the Divinity, then the Light, as *Dionyſ. Areopag.* ſheweth at large. She is the daughter of *Titan*, that is, the Sun, who is the Fountain of Light, and of the Earth; becauſe the light of the Morning ſeems to ariſe out of the Earth. 3. The leaving of her Husband a bed with her ſon, is only to ſhew, that all parts of the Earth do not enjoy the morning at the ſame time; but when it is morning with us, it is evening with the remoteſt Eaſt Countries from us; whom ſhe leaves a bed when ſhe riſeth on us, and leaves us a bed when ſhe riſeth on them: For all parts are Eaſt and Weſt, and all people may be called her Husbands and ſons, for ſhe loves all, and ſhines on all; and by her abſence leaves them all a bed by turns. 4. Her Chariot ſignifieth her motion; her Purple and Roſe colour, do paint out the colours that we ſee in the morning in the air, cauſed by the Light and Vapors. 5. She hath ſometime two,

ſome-

ſometime four horſes becauſe ſhe riſeth ſometime ſlower, ſometime ſooner. 6. The making of old *Tithonus* young with Phyſick, may ſhew, that the phyſical Simples which come from the Eaſtern Countries, are powerful for the preſerving of health and vigor in the body. 7. Again, fair *Aurora* leaving old *Tithon* a bed, doth ſhew that beautiful young women delight not in an old mans bed. By this may be ſignified, a vertuous woman, whom *Solomon* deſcribes, who riſeth while it is night, is cloathed with ſcarlet and purple; who doth her Husband good; *&c. Prov.* 31. 8. Laſtly, our Saviour is the true *Aurora*, who was in love with mankind, whom he hath healed from all infirmities, and hath beſtowed on them a laſting life, which knoweth not old age. His light from the Chariot of his Word, drawn by the four Evangeliſts, ſhineth over all the world.

CHAP. II.

B.

BACCHUS.

HE was the ſon of Jupiter *and* Semele, *who was ſaved out of his Mothers Aſhes; after that* Jupiter *had burnt her with his thunder, and was preſerved alive in* Jupiters *thigh. He was bred in* Ægypt, *and nurſed by the Hyades and Nymphs; he ſubdued the Indians, and other Nations; was the firſt that wore a Diadem, and triumphed, and found out the uſe of Wine.*

The INTERPRETER.

Bacchus was worſhipped with *Ceres*, and accounted her inſeparable companion, therefore they called her his Δαματίρ Θ πάρεδρον; to ſhew that our life is ſuſtained by Bread and Wine, or that the Grape is not only for drink, but alſo for food. So *Virgil* joyns them together, *liber & alma Ceres*, under which names he means the Sun and Moon; for it is by them we have Wine and corn. *Ceres* which is all one with *Proſerpina*, *Luna*, & *Hecate*,

nouriſhed *Bacchus* 3 years together, and he carried the wedding *Torch* before *Proſerpina*, when ſhe was going to be married. *Bacchus* alſo and *Hecate*, had the ſame Sacrifice at the ſame time, to wit, in the night: By all which, they ſignified that we cannot live without Bread and Wine; the one without the other, will not ſuſtain us long. 2. *Bacchus* uſed to wear a Mitre, which is the proper attire of women. *Serta comas mitramque levant. Nive tument ut cornu mitra.* Becauſe *Bacchus* was both male and female, to ſhew, that Wine many times makes men effeminate, and gives maſculine courage to women: therefore he was called ἀνανδρόμιτρος ἄρχων, an Effeminate and Mitred Prince. 3. *Bacchus* is painted ſometimes with a bald head, with a Sythe or Sickle in one hand, with a Jug or Pitcher in the other; alſo with a womans garment, and a garland of Roſes about his head, which may ſignifie to us the effects of Wine. It cauſeth baldneſs, becauſe being immoderately taken, it drieth up the radical moiſture of the head, and fills it with wateriſh and adventitious humors, which cauſe baldneſs. 4. The Sythe ſhews Wine bibbing, (repreſented by the Pitcher) to be the main cauſe of the ſhortning and cutting off of mans life. 5 The Womans garment and garland of Roſes repreſent the effeminateneſs of Drunkards, & that proneneſs to Venery; to which Wine and Roſes are ſtrong provocations. 6. By *Bacchus* is ordinarily meant Wine, which is the fruit of *Semele*, that is, of the Vine, ſo called, becauſe it doth σείειν τὰ μέλη, *ſhake the limbs*; for no liquor is ſo apt to breed Palſies, as Wine; Aſhes, becauſe hot, make good dung for Vines; therefore *Bacchus* is ſaid to proceed of his Mothers aſhes, and to be cheriſhed in *Jupiters* thigh, becauſe the Vine proſpers beſt in a warm air, and in a ſoil moſt ſubject to Thunder, which is cauſed by heat, which is moſt fervent; and Thunder is moſt frequent in *July* and *Auguſt* when the Grapes do ripen. He was bred in *Egypt*, becauſe hot air and mellow ſoil, as *Egypt* is, is fitteſt for Wine: And becauſe moiſture is required for the increaſe of Wine, therefore he was ſaid to be nurſed by the Hyades and Nymphs. 7. He ſubdued the Indians, either be-

Stat. l. 1. Achil. Flacchus. Arg. l. 2.

cauſe

cauſe Wine makes reſolute Souldiers, or becauſe moſt Countries are ſubdued with exceſſive drinking & abuſe of Wine: And indeed, *Bacchus* may wear the Diadem, for he doth triumph over all Nations. Of all ſorts of people and profeſſions, there be few, that with *Lycurgus*, will oppoſe him: His Thyrſus reacheth further than any Kings Scepter, or the *Roman* Faſces; if we would ſee his *Orgia* or Sacrifices; his Prieſts, or (a) *Mænades*, his Panthers, Tygers, and Linces, with which his Chariot is drawn; the Satyrs and *Seleni* his Companions, with their Cymbals and Vociferations, we ſhall not need to go far: He never had greater authority over the Indians, then he hath over this Kingdom; he once ſlept 3 years with *Proſerpina*, but we will not let him reſt one day. The *Thebans* tore *Orpheus* for bringing in *Bacchus* his Sacrifices among them; and *Icarus* was thought to have brought in poyſon, when he brought in Wine; but the caſe is otherwiſe with us. If any diſcommend the exceſs of Wine, he ſhall have *Alcithoes* doom; ſhe for diſcommending *Bacchus*, was turned into a Bat, and he ſhall be accounted no better: Yet I diſcommend not the moderate uſe of Wine, which is *Jupiter*'s ſon, or the Gift of God; for it ſtrengthens the body, comforts the heart, breeds good blood: For which cauſe, *Bacchus* was always young; for Wine makes old men look young, if it be moderate, otherwiſe it makes them children; for ſo *Bacchus* is painted. He had alſo a Virgins and a Bulls face; he was both Male and Female; ſometimes he had a Beard, and ſometimes none, to ſhew the different effects of Wine, moderately and immoderately taken. He was worſhipped on the ſame Altar with *Minerva*, and was accompanied with the *Muſes*, to ſhew, that Wine is a friend to Wiſdom and Learning. *Mercury* carried him being a child, to *Macris*, the daughter of *Ariſteus*, who anointed his lips with Honey, to ſhew, that in Wine is Eloquence; and ſo likewiſe the naked truth, therefore *Bacchus* is always naked. And if *Amphisbena* the Serpent, that is, ſorrow or care bite the heart, let *Bacchus* kill him with a Vine-branch. Wine refines the wit, therefore the quick-ſighted Dragon was conſecrated to *Bacchus*; and, to ſhew that much pratling was the

(a) *Vel Thyades & Mimullones & Bach.*

fruit of Wine, the chattering Pye was his Bird. And because Wine makes men effeminat, therefore women were his Priests. He slept three years with *Proserpina*, to shew, that Vines the first three years are not fruitful. He was turned into a Lion, to shew the cruelty of drunken men. He was torn by the Titans, buried, and revived again; for small twigs cut off from a Vine, and set in the Earth, bring forth whole Vines. He was called *(a) Liber*, because Wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts; it makes a Beggar a Gentleman. *Dionysius* from *δια mentem, & νύσσω pungo*, stirring up the mind: He was the first that made bargains, and so it seems to be true by the Dutchmen, who will make no bargains, till they be well liquored. 8. *Bacchus* is the Sun, who is both *Liber* and *Dionysius*, free from all sublunary imperfections, and freeth the world from darkness and inconveniences of the night, and pricks forward the minds of men to their daily actions: He is still young, not subject to age and decay; naked, for he makes all things naked and open to the eye: the Author of generation of all things, as well as of Wine: the son of *Jupiter*, because he is a part of Heaven, and of burned *Semele*, because they thought that the Sun was of a fiery matter: he dieth and reviveth again, when after the cold winter he recollects his heat, strength and vigor: his sleeping with *Proserpina*, sheweth his abode under our Hemisphere: The wild beasts which accompany him, sheweth the extremity of heat with which beasts are exasperated. He is a friend to the Muses, for by his influence our wits are refined: a destroyer of *Amphisbena*, that is, the Winter, which stings with both ends; for at its coming and going, it breeds diseases and distempers in our bodies. He was painted sometimes like a child, sometimes like a man, because in the winter the dayes are short, and his heat weak; but in summer his heat is strong, and days are long. He is clothed with the sported skin of a Deer, to shew his swiftness, and multitude of stars with which he seems to be covered at night: The travels of *Bacchus* do shew the motion of the Sun. 9. Original sin, like *Bacchus*, received life

(a) Liber & Lyæus idem.

life by the death of *Eve*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been fomented by *Adams* thigh, that is, by generation. This unruly Evil hath travelled farther then *Bacchus* did, and hath an attendance of worse beasts, then Tygers, Panthers, *&c.* to wit, of Terrors, and of an evil conscience, and actual sins; it hath subdued all mankind. And as *Bacchus* turning himself into a Lion, made all the Mariners in the Ship, wherein he was carried, leap into the Sea: So this Sin turned us all out of Paradise into the Sea of this world. 20. Christ is the true *Dionysius*, Διὸς νῦς, the Mind of God, the Internal Word of the Father, born of a Woman without mans help, as the Grecians fable their *Bacchus* to be; and yet they give (a) credit to their figment, and not unto our truth. He is *Liber*, who makes us only free; the great King, who hath subdued all Nations, whose Diadem is glory. He hath killed *Amphisbena* the Devil, the two-headed Serpent; his two stings are sin and death, with the one he hath wounded our souls, with the other our bodies; he triumpheth over all his foes. His body was torn with Thorns, Nails, and Whips; and went down to Hell, but he revived and rose again: He is the true friend of Wisdom and Learning; and who hath given to us a more comfortable Wine, then the Wine of the Grape; that Wine which we shall drink new with him in his Kingdom. His Lips were truly anointed with Honey, Grace was diffused in them, and never man spake as he did. He is that Lion of the tribe of *Judah*, who hath overcome the Giants, and the Pirates, who would have bound him, that is, the wicked Angels and Tyrants of this World: He is still young, as not subject now to mortality.

(a) ἐυ διὸς, *bonus filius*; *nomen* Bacchi.

BELIDES.

These were the fifty daughters of Danaus, *the son of* Belus, *who killed their Husbands all in one night by the perswasion of their Father, except* Hypermnestra, *who saved her Husband* Lyncius. *These daughters for their murther, are continually in Hell, drawing water in a sieve, which is never full.*

1. HEre we may see that incestuous marriages are unfortunate, and the end of them for the most part fearful: For *Danaus* and *Egyptus* were brothers; the fifty daughters of *Danaus* married with the fifty sons of *Egyptus*, too near an affinity and against the Law of Nature. 2. Whereas these women murthered their own Husbands, we see how little trust is to be given to many of that sex; and that there is no security here, nor confidence, if the friends of our own bosom prove treacherous. 3. Our Mother *Eve* for murthering her Husband with the forbidden fruit, hath this punishment imposed on her, and all her children, that they are still drawing water in a sieve, which will never be filled; that is, still toiling and labouring for that which will never fill and content them: The Covetous man is still drawing riches, the Ambitious man honour, the Voluptuous man pleasures, the Learned man is still labouring for knowledge; and yet they are never full, but the more they draw, the more they desire: The Drunkard is still drawing liquor, but his body, like a sieve, is never full; There be also sieves, that are still filling, but never full; Unthankful people, on whom whatsoever good turn we bestow, is lost: Hollow-hearted people, to whom we can commit no secret, but *pleni rimarum*, being full of chinks, and holes, they transmit all: Prodigal sons, for whom careful Parents are still drawing; but these sieves let all run out, and sooner then the Parents could put in, Preachers and School-Masters have to do with sieves, whose memory can retain nothing of that they learn. 4. Let us take heed of sin, which hath a Virgins face, but is secretly armed with a Dagger to wound us. 5. Children must not obey their Parents in that which is evil, lest they be punished in Gods just judgment.

BELLEROPHON.

HE *being falſly accuſed by* Antea, *the wife of* Prætus, *for offering violence to her, was ſent with Letters by* Prætus, *to* Jobates *his father-in law, to be killed by him; who being unwilling to kill him himſelf, ſent him againſt the people,* Solymi, Chimera, *and* Amazons. *Who by the help of the winged horſe* Pegaſus, *which* Neptune *ſent to him, overcame them all; afterward, offering to ride up to Heaven, was by* Jupiter *thrown down.*

The INTERPRETER.

THe Poets by the fictions of *Bellerophon* riding in the air, upon a winged horſe, of *Phryxus* riding on a Ram over the Sea, of *Dædalus* flying in the air, of *Phaeton* riding in the Chariot of *Phœbus*, of *Endymion* with whom the Moon was in love: By theſe fictions, I ſay, they did encourage men to vertuous actions, and to ſublime and heavenly cogitations. 2. Here we ſee the malice of a whore, in the wife of *Prætus*, who not obtaining her fleſhly deſire of *Bellerophon*, goeth about by falſe accuſations to undo him. 3. Here all men in authority, are taught not to be raſh in giving credit to accuſations, though their own wives be the accuſers. 4. *Bellerophon* was a good Navigator, who in the ſwift ſhip, called *Pegaſus*, purſuing the Lycian Tyrant, who in the Ship *Chymæra* (on whoſe Snout was the Image of a Lion; on the Poop, a Dragon; in the middle, a Goat,) had done much miſchief, gave occaſion to this fiction. 5. *Bellerophon* is an Aſtronomer, who finding out the qualities and effects of the Stars, was ſaid to ride up to Heaven; but when they fail in their prediction, as oftentimes they do, then their horſe *Pegaſus* may be ſaid to fling them down. 6. They that ſearch too much into the ſecrets of Predeſtination, are like *Bellerophon*; they climb ſo high, at laſt they are overthrown in their imaginations, *Cœlum ipſum petimus ſtultitia.* 7. *Bellerophon* may be the Sun, who by the help of ſwift *Pegaſus*, that is, the Wind, which *Neptune* the Sea affords, doth overcome *Chimæra*, that is,

the

the peſtilential air, and drives away infectious miſts. 8. A wiſe man is *Bellerophon* [Βελήροφ& ἀνὴρ] who encountring with difficulties, joyneth with prudence, the courage of an horſe, and celerity of a winged horſe, by which means *Alexander* became ſuch a Conqueror. 9. By the example of *Bellerophon*, beware of Pride, which will ſpoil all good actions in us, and at laſt will give us a fall. 10. Mark here, that God is the miraculous preſerver of innocency; a clear conſcience will at laſt overcome all falſe accuſations, and like *Pegaſus*, carry us through all difficulties. 11. A good Chriſtian muſt like *Bellerophon*, fight againſt *Chimera*, *Solymi*, and *Amazons*, that is, the Divel, the World, and the Fleſh; and then he muſt be always mounting upward in holy meditations, and his converſation muſt be in Heaven. 12. If with *Bellerophon* we affect Heaven, we muſt take heed we do not look down upon the Earth, as he did, whoſe head grew giddy, and ſo he fell. We muſt not put our hands to the Plow and look back. *Remember* Lot's *wife*. 13. We ſee how hoſpitable and juſt the Gentiles were, for neither *Prætus* nor *Jobates* would kill *Bellerophon*, becauſe they had entertained him into their houſes. 14. Chriſt is the true *Bellerophon*, the Wiſdom of God, who brought to us counſel and wiſdom. He was expoſed to all malice, but overcame all; he ſubdued the ſpiritual monſters, and rides triumphantly on his word, as on a winged horſe, & by the power of his Divinity, mounted up to Heaven.

BONA DEA.

This was the wife, or (as ſome ſome ſay) the daughter of Faunus; *who for her modeſty and chaſtity, obtained the ſirname of Good; and after her death, was worſhipped as a chief goddeſs among the* Romans.

The INTERPRETER.

1. *Bona Dea* was called alſo *Fauna*, either from her Husband, or Father *Faunus*; and *Fatua* alſo, *à fando*, or *à fato*; for ſhe uſed to foretel to women their fates, as her husband *Faunus* did to men. 2. By *Bona Dea*, may be meant *Juno*, for this Epithet *Virgil* gives her: *Adſit lætitiæ Bacchus dator, & bona Juno.* And therefore ſhe

Æn. 1.

was

was painted with a Scepter in her hand, as being Queen of the gods. And *Pauſanias* records, that there was the Temple of *Bonus Deus*; which likely was meant of *Jupiter*, for he being the chief god, did moſt deſerve this title. 3. By *Bona Dea* may be meant the Earth, for ſhe is good and bountiful to us, as having our original from her, our life alſo and maintenance, food and rayment, and all things neceſſary; and at laſt, being dead, receives us into her boſom. Therefore ſhe was painted of old, with a bundle of green herbs in her hand, and her ſacrifice was a Sow great with Pig, to ſhew, that they underſtood by this goddeſs, the Earth. 4. *Macrobius*, *Varro*, *Sex. Clodius*, *Plutarch*, and out of them *Lactantius*, and *Roſinus*, ſhew that this *Bona Dea* was ſo chaſt, that ſhe would not look upon any other man but her Husband, nor would ſhe hear any other named, and that ſhe never went out of her houſe; that her father enticed her to lie with him, in which he could not prevail, though he deceived her, by giving her Wine to drink, ſhe not knowing of it; and at laſt turned himſelf into a Serpent, and ſo lay with her for which cauſe, ſhe is painted with a Vine over her head, and a Serpent by her. By this we ſee that the Devil leaves no means unattempted to bring us unto ſin: when he cannot prevail by open violence, then he uſeth flattery and cunning ſleights, repreſented by the Wine, and cunning Serpent, into which *Faunus* converted himſelf. So they alſo write, that her Husband once found her drunk with Wine, for which cauſe he beat her to death with Myrtle rods. But being ſorry for his cruelty, honored her as a goddeſs after her death, and ordered that in her Feſtivals, which (as *Roſinus* ſhews) were kept the firſt of *May*, Myrtle Rods were not to be brought into her Temple, and becauſe her Father deceived her with Wine, therefore the Wine uſed in her ſacrifice, was called *Milk*, and the veſſel covered, and the pot was called *Mellarium*. And becauſe of her modeſty whil'ſt ſhe lived, it was ordained, *That no man ſhould enter into her Chappel, nor be preſent at her ſacrifice*, which was performed in the houſe of the high Prieſt, or elſe of the Conſul or Pretor; and that all the images of men ſhould be then covered;

Chartar. in ima. in Arcad. ἀγαθῆ Θεῦ.

Mat. Sat. cap. 12. Plut. in quæ. Rom. Roſ. ant. c. 9. Lact. de fal. rel. l. 1. c. 22.

covered;and that her ſolemnities ſhould be performed in the night. By this we ſee the prepoſterous vanity of the Gentiles,who honoured corporal chaſtity ſo much, and yet made no ſcruple to defile themſelves with ſpiritual whoredom in ſuch groſs Idolatry. Nay, *Juvenal* laughs at the effeminate looſeneſs of the Roman men,who were ſo degenerated, that they celebrated the Feaſts of *Bona Dea* themſelves,and excluded the women.--*Sed more ſiniſtro.*

Exagitata procul non intrat fœmina limen.
Solis ara deæ maribus patet?

BOREAS, BOREADÆ, HARPYÆ.

BOreas *being in love with fair* Orythia, *whileſt ſhe was gathering of flowers, near the Fountain* Cephiſus, *carried her way: Of whom, he begot two Sons,* Calais *and* Zetis, *who were born with long blew Hair, and Wings at their feet. Theſe with their Wings and Arrows, drove away their Harpies, ravenous and filthy birds (which had Virgins faces, and Eagles talons) from the Table of blind* Pheneus, *whoſe meat was ſtill polluted and devoured by the Harpies.*

The INTERPRETER.

1. THe Harpies, Furies, Stryges, Lamiæ, are promiſcuouſly ſometimes taken one for another;and they are painted with womens faces, and Dragons tails; but the Harpies are feigned to have their abode on the Earth; the Furies in Hell; the Stryges and Lamiæ, to domineer in the night, and to ſuck Childrens blood; therefore they were wont to pacifie *Carne*, or the goddeſs of Fleſh, with Sacrifices, that theſe Stryges might have no power over their children. But it ſeems theſe were naughty Women, as our Witches are, who having commerce with the Devil had power to hurt, not only beaſts and children, but men and women alſo. 2. Sinful delights are like theſe Harpies, they have Womens faces, and Dragons tails; their beginnings are delightful, but the end is poyſonable and terrible. 3. Theſe had the faces of Women, but their hands were Claws of ravenous Birds, which they hid under their Wings. Such are Hypocrites, who

who make fair ſhews & pretences, but have foul & beaſtly actions; remove their Wings, and you ſhall find their Paws. How many under the fair Wing of Religion, hide the foul Paws of their wicked actions? Theſe Harpies are flatterers: they are called *Jupiters* dogs; hunting and flattering Paraſites have undone many mens eſtates. 5. Many Fathers are like blind *Pheneus*, they are ſtill gathering and providing wealth for rapacious children, of whoſe riotouſneſs they take no notice; who, like Harpies, in a ſhort time devour all, and are ſtill hungry, like *Pharaohs* lean kine. *Pallida ſemper ora famè.* 6. There be three Harpies very hurtful in a Commonwealth, to wit, Flatterers, Uſurers, Informers. 7. *Boreas* is the ſon of *Neptune*, and brother of *Iris*, or the Rainbow; for the winds are ingenerated of the Sea vapor, ſo are Rains, Clouds, and Rainbows, by the help of the Sun. 8. *Boreas* is the Northern wind, who carrieth away fair *Orythia*, for the cold wind taketh away beauty. His two ſons *Zetis*, and *Calais*, that is, Frigidity and Siccity, drive away the Harpies, that is, Southern peſtilential vapors, which conſume and devour living creatures: for in the Southern wind there are three properties, anſwering to the three names of the Harpies, to wit, ſudden and ſwift blaſts, that is, *Ocypete*: ſtorms, *Aëllo*: and obſcurity, *Celæno*. 9. Sacrilegious Church-robbers are theſe Harpies, who fell upon Chriſts patrimony, like *Ocypete*, or *Aëllo*, a ſudden blaſt or ſtorm. And like *Celæno*, have brought obſcurity on the Church, and have eclipſed her light: And indeed, the names do agree: for *(a) Aëllo* is he that takes away another mans goods, *Ocypete* ſuddenly, *Celæno*, blackneſs or darkneſs. So they on a ſudden, ſnatcht away thoſe goods that were none of theirs, and with the obſcure cloud of Poverty, have turned the Churches beauty into blackneſs: But theſe goods make them never the fatter, they paſs ſuddenly from them, as *Pheneus* meat did thorow the Harpies: they are troubled with a continual *(b)* flux or lientery, neither can their crooked Talons hold them long. I grant the blindneſs and wickedneſs of *Pheneus*, that is, of the Clergy, gave occaſion to this. But now their eyes are open, and their

(a) ἀέλλω, *id eſt* ἐλῶν ἄλλο, *alienum tolle.*

(b) *Fœdiſſima ventris Proluvies*

their lives reformed; therefore the ſons of *Boreas*, the Magiſtrate and Miniſter, with the arrows of authority and Wings of Gods Word, may be expected ſhortly to drive away theſe Harpies. 10. *Pheneus* is a covetous Miſer, who is blind, and ſeeth not what a number of Harpies gape for his death, that they may devour thoſe goods, which he himſelf had not power to touch. 11. Gods Spirit, like *Boreas*, a cooling and refreſhing wind, which filled the Apoſtles, and came on them like the ruſhing of a mighty wind, delighteth in the ſoul of man, whileſt that in the flowry Meadows of the Church, watered with the clear Fountain of Gods Word, ſhe is gathering ſpiritual comfort; and when ſhe is joyned to that bleſſed Spirit, *Zetis* and *Calais*, that is, Divine Raptures are begotten, whoſe Hair is sky-coloured, and feet winged, that is, Heavenly Meditations and ſwift Affections, which are nimble in the ways of Gods Commandments, and ready to fly upward from earthly things, are the effects of this ſpiritual conjunction: And ſo by theſe, all Harpies, that is, covetous and earthly deſires are driven away. 12. God, like *Boreas*, being in love with his Church, hath begot in the Womb of the Bleſſed Virgin, that Winged Conquerour, who with the Arrows of his Power, and Wings of his Word, hath driven away all Spiritual Harpies.

CHAP. III.

C.

CADMUS and *HARMONIA*.

HE *was King of the* Thebans, *to whom* Jupiter *gave* Harmonia *to wife, who was the daughter of* Mars *and* Venus: *The chief Gods were preſent at the Wedding, and gave ſeveral gifts. This* Cadmus *was ſent by his Father, to ſeek out his ſiſter* Europa, *whom, when he could not find, and not daring, without her, to return home, built* Thebes

Thebes, *and killed a Dragon which kept a Well, the teeth of which he sowed, and of them were begot arm'd men, who by means of a stone which* Cadmus *flung among them, fell to quarrelling, and kill'd each other: afterward he was turned into a Dragon, and by* Jupiter *was sent into the Elysian fields.*

The INTERPRETER.

AS *Cadmus* was sent to find out his lost Sister, without whom he durst not return to his earthly Father: so are we employed to seek out the image of God which we have lost, but except we find it, we must not return to our heavenly Father. 2. When *Cadmus* lost his Sister, he was turned into a Serpent: so we having lost the Image of God, are become base, contemptible, and earthly minded with the Serpent. 3. *Cadmus* may be meant of a wise Governour: who marrieth with *Harmonia*, when he doth all things with order & harmony, and where this Marriage is, God bestoweth many blessings. *Ceres* will not be wanting with her Corn, nor *Apollo* with his Cithern, nor *Mercury* with his Harp, nor *Minerva* with her Golden chain and artificial wrought clock: that is both profit and pleasure and Arts are to be found, where, wisdom and order go together in Government: It is this, which seeketh out *Europa*, that is, Countries for new Plantation; by this *Thebes* and Cities are built; by this, the *Dragon*, that is malitious and subtile enemies are slain; and if of one enemy many should arise, it is the part of a wise Prince to fling a stone among them, that is, to use some means, whereby they may fall out among themselves, that so they may be weakened, and their violence kept off from him; he must also be a favourer of learning; for *Cadmus* brought from *Phœnicia* into *Greece* 16. letters Alphabetical; And a Prince must have the *Dragons* eye, and be turned into a *Dragon*, when wickedness gets the upper hand, that he may be fearful to those that do evil; and such a Prince at last shall be received into the *Elisian* fields, that is, shall have rest, and liberty. Again, a King must do nothing but by advice of *Minerva*, that is, of his wise and learned Councel; the two chief Props of a Kingdom are *Mars* and *Venus*, War and

Propagation, and these two live in harmony and order, as Parents in their Children: a wise man that cannot live securely in a publick place, will, with *Cadmus* turn himself into a Serpent, that is, live a private & solitary life. 4. A good Minister, like *Cadmus*, must do all things with Order and decency, he must do nothing without advice from God; he must seek out *Europa* his Sister, that is, every lost Soul; and if she cannot, or will not be found, he must not be idle, but must give himself to build the City of God: for these two a Minister must do, seek those that be lost, and confirm or stablish those that stand; he must also kill the Dragon that infecteth the Well, that is, the Heretick, who poisoneth the clear Fountain of Gods Word; and if the destruction of one Heretick be the generation of many, as we see in the Arrian heresie, being overthrown by the *Nicene* Synod, of which, as out of the Dragons teeth, arose *Eusebians*, *Photinians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Ætians*, *Anomians*, *Exucontii*, & *Psatyrians*, we must fling *Minerva*'s stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another; so we read, that in the Council of *Seleucia*, the *Arrians* went together by the ears among themselves, being divided into *Arrians* and *Semiarrians*; a Minister also must be turned into a Serpent for wisdom, and so shall be received unto the Elysian fields. 5. Christ is the true *Cadmus*, who was sent of his Father to seek that which was lost; he is the Husband of Order and Harmony, the Builder of a greater City than *Thebes*; the Destroyer of (*a*) the Great Dragon the Devil, and of all his armed teeth or associates: he hath opened unto us the Fountain of Grace and Knowledg: upon him God bestowed all Gifts and Perfection: that Serpent that was lifted up upon the Cross to cure all beholders: and at last was received into glory. 6. Here is a type of the Resurrection.

(a) *Si veteres sapientes satis hydræ dentibus armatorum segetem inhorruisse crediderunt*, &c. *Quanto magis credendum*, &c. Amb. *de fide resurrect.*

CALISTO.

SHe was the Daughter of Lycaon *King of* Arcadia, *and the companion of* Diana, *much addicted to hunting: but once having faln asleep, was begot with child by* Jupiter, *at which*

Diana

Diana *being offended, turned her into a Bear, who with her ſon* Arcas *were both killed in the Temple of* Jupiter Lycæus, *and were by him made Stars.*

The INTERPRETER.

1. *Calyſto* kept her maidenhood whilſt ſhe was employed in hunting, but giving her ſelf to ſleep and reſt, loſt it: exerciſe is the chief preſerver of modeſty, but idleneſs the mother of all wantonneſs and uncleanneſs.

Quæritur Ægiſtus qua re ſit factus adulter?
In promptu cauſa eſt, deſidioſus erat.

2. She is turned into a Bear for her adultery: by which we ſee, that they who give themſelves to corporal uncleanneſs, degenerate into Beaſts. 3. *Caliſto* was young and beautiful, for, from her beauty ſhe is ſo called; beauty and youth are dangerous provocations to luſt: *Utræque hæ res inutiles ſunt, & ad pudicitiam, & ad tutandum rem.* Therefore the greater care muſt be had of ſuch. καλλίστη, *Terent. And.*

4. *Pauſanias* ſaith, that *Juno* turned *Calyſto* into a Bear, and *Diana* ſhot her with her arrows, ἕς χάριν τῆς Ηρᾶς, for *Juno*'s ſake; We ſee in this the revengeful diſpoſition of Corrivals; and of her, whoſe Husbands affections are carried away by another. 5. If *Juno* be angry, there will not want a *Diana* to execute her wrath: when the countenance of a Prince frowneth upon any man, he is in the condition of a wild beaſt, ſubject to be inſulted upon, and ſhot at by every one. 6. It ſtands with Gods juſt judgments, that they who give themſelves to uncleanneſs and beaſtly luſts, ſhould be purſued with the arrows of his juſtice where ever they be. 7. *Jupiter* took care of *Arcas Caliſto*'s ſon, and committed him to the truſt and charge of *Mercury*: So God who careth both for man and beaſt, hath a care of thoſe who are begotten in adultery, although their parents have ſinned. 8. Though *Arcas* was a baſtard, yet he gave the name to *Arcadia*; and though *Calyſto* was a whore, yet ſhe is made a conſtellation in heaven called the *Bear*, and *Helice* by the Greeks; to ſhew us, that oftentimes the wicked are in this world, in more honour and eſteem then the good. 9. *Calyſto* is killed by *Diana*, in whom ſhe truſted *In Arcad.*

moſt; ſome ſay, ſhe was purſued to death by her own ſon *Arcas*; others that ſhe was killed and torn by a Bear, which gave occaſion to this fiction; however it was, we ſee that ſin can never be ſecure; God will cauſe our truſtieſt friends, even our own bowels to deſtroy us. 10. *Jupiter* took pity on *Calyſto* and took her up to Heaven, when ſhe was killed; if our ſins be killed by the arrows of true repentance, God will have mercy upon us, and at laſt will receive our ſouls into heaven. 11. *Juno* procures of her brother *Neptune*, and her Nurſe *Thetis*, that they would not ſuffer *Calyſto* to enter into their watry Kingdom, becauſe the Bear never deſcends into the Ocean, being ſo near the Pole; and by this is repreſented to us the implacable nature of ſome, whoſe anger can never be appeaſed, no not by death; *Nec mors mihi finiet iras*; Thus *Dido* threatens to perſecute *Æneas* after ſhe is dead.

Æn.4. *Et cum frigida Mors anima ſeduxerit artus,*
Omnibus umbra locis adero, dubis improbe pœnas.

CANOPUS.

HE was the Ship-maſter to Menelaus, *who returning home to* Greece, *after the overthrow of* Troy, *was driven by a ſtorm upon* Egypt, *and being there ſtung by a Serpent was deified after his death.*

The INTERPRETER.

1. HIs deity was confirmed by an Egyptian Prieſt, who having placed the Image of *Canopus* on the perforated Veſſel, ſtopped with wax, and filled with water, got the victory over the Chaldean Prieſts, who bragged, that the fire which was the Perſian god, was the chiefeſt, becauſe he could deſtroy all other gods of wood and metal, but the Veſſel with water being placed in the fire, and the wax diſſolving, the water iſſued out and drowned the fire, thus the Egyptians got the preheminence. 2. We may obſerve by this fact of the Egyptian Prieſt, that it hath been an old practice among idolatrous Prieſts, to confirm ſuperſtition by lying wonders, and cheating tricks, ſeeing they cannot reach

to

to the effecting of true miracles, as the Prophets and Apostles did. 3. *Canopus* having escaped the dangers of the Sea, is killed by a Serpent on the Land; to let us see, that we must no where be secure, for danger lurketh every where, and Gods Judgments will find us out where ever we are. 4 Here we may see how foolish the Gentiles were in worshipping of such gods as destroyed one another, as the fire and water did. 5. *Canopus* after his death is made a god, and placed among the stars, for *Canopus* is a bright star under *Eridanus*; and not only an Island and Town of *Egypt* is called by his name, but also the whole Kingdom of *Egypt*: So in *Juvenal*, *Verna Canopi*, is an Egyptian slave; In *Virgil*, *Gens fortunata Canopi*, is the whole Country of *Egypt*. Hence we see how honours are oftentimes bestowed on those who least deserve, whereas many worthy men have died without honour, and whose names are scarce known; how vain then are the honours of this world, which we hunt so much after? 6. *Canopus* or *Canobus* was painted with a crooked neck, and short legs, by which perhaps they meant the nature of *Nilus*, which hath crooked windings, and a slow pace or motion; or it may be they understood by this, that their gods could see behind, as well as before, and that they are slow in their motion to punish.

Sat. 1. *Georg.* 4. *Chartar. in imag. deorum.*

CASTOR and POLLUX.

These were twins begot of Leda's *egg, with whom* Jupiter *conversed in the form of a Swan; the one was a champion, the other an horseman; they went against the* Chaledonian *Boar, and accompanied the Argonauts, upon whose heads, when two flames were seen, when they were in the ship, the storm ceased, and they were afterwards thought to be Gods of the Sea: when* Castor *was killed,* Pollux *obtained of* Jupiter *that the immortality should be divided between them; therefore when one dieth, the other liveth.*

The INTERPRETER.

1. *Castor & Pollux* are those flaming exhalations or meteors, which appear in the air near to the ground in

the night time; these we call *Ignis fatuus*, or Jack in the candle; because they are ingendred of the air,& are seen there, they are called *Juno*'s companions. These two in the habit of young men on horseback, with spears in their hands, and caps on their heads, appeared to the Lacedemonians. So did they also to the Locrenses, when they were fighting against the Crotoniats; and to the Romans likewise, bringing them news of the overthrow of *Perses*; therefore the wearing of the cap was used in sign of liberty, as we may read, at the death of *Cæsar* Launces were carried about with caps on their tops; and at the death of *Nero*, the Romans put on their caps. The Roman coin had stampt on it two daggers with caps, when *Tarquinius* the King was banished. 2. I think, not unfitly, against the Peripateticks we may gather out of this fiction, the creation of the Sun and Moon; for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egg, that is, out of the Chaos, brought forth these two glorious flames whose dominion is over the Sea, because by their influence, light, and motion, storms and vapors are raised and setled. The Sun is the Champion, who by his heat subdueth all things: The Moon is the Horseman, if you consider its swift motion. It is well and comfortable, when they both shine, but if either of them be eclipsed, it is dismal and ominous. Immortality may be said to be divided between them, because when the one liveth, that is, shineth, the other is obscured, and in a manner dead, at least to us. They ride on white horses, to shew their light: and they found out the golden Fleece, because no metals are generated but by their influence, nor can they be found out but by their light. 3. The soul and body are like *Castor* and *Pollux*, for when the one dieth, the other liveth: and when the body is asleep, and as it were dead, then is the soul most active: and when the body is most vigilant, the soul is less vigorous. 4. By this fiction the Gentiles wound themselves, for if they believe that this Dioscuri were begot of a god and a woman, why will they not believe the true generation of Christ, of a Virgin and the Holy Ghost. 5. By this also judicial Astrologers may be confuted: for we

see

ſee that the ſouls and diſpoſitions of men depend not on the Stars. Theſe two were twins, born under the ſame conſtellation, yet of far different ſtudies and inclinations; the one being a wraſtler, the other a horſeman. 6. Satan who can transform himſelf unto any ſhape, appeared to the *Romans* in the Latin War, in the form of *Caſtor* and *Pollux* on horſeback, for which cauſe a Temple was erected to them by *A. Poſthumius* Dictator. Have not we more cauſe to erect the Temple of our hearts to Chriſt, who upon the two white horſes of the two Teſtaments, hath brought us good news of our victory againſt our ſpiritual foes? 7. This Temple was erected both to *Caſtor* and *Pollux*: but *Caſtor*, the leſs worthy, carried the name from the other; by which, we ſee, that honor is not always given to thoſe that deſerve beſt. 8. *Dioſcuri* were preſervers of men, but *Helena* came out of the ſame egg, which was the overthrower of *Troy*: So in the ſame Church are good and bad, ſavers and deſtroyers. 9. It was love in *Pollux* to ſhare his immortality with *Caſtor*; but in this he did him more hurt than good; for it had been better to die once, then ſo often. Thus our affections are oftentimes prepoſterous. 10. Chriſt hath done more for us then *Pollux* for *Caſtor*: for he loſt his immortality a while, that we might enjoy it for ever.

CENTAURI.

THeſe were half horſes, half men; begotten of Ixion, *and of a cloud, which was preſented unto him in the form of* Juno, *with which he was in love. They quarrelled with the* Lapithæ, *and carried away their wives being in drink; for which cauſe many of them were killed: They were given to many naughty qualities; but* Chiron *who was* Achilles *School-maſter, for his wiſdom and juſtice was much commended, but was wounded accidentally by one of* Hercules *arrows, which fell upon his foot out of his hand, and was cured by the Herb* Century, *and was then made a Star.*

The INTERPRETER.

1. THe *Centaurs* were ſaid to be begot of *Ixion*, and a Cloud; becauſe they were the ſubjects of *Ixion*, King

of *Theſſaly*, which Country is called by *Plautus*, *Centauromachia*; and the town where they dwelt was called *Nephele*, which ſignifies a cloud. 2. In *Theſſaly* was the firſt uſe of horſeman-ſhip, therefore the *Centaurs* were ſaid to be half men, half horſes. *Peletronius* found out the uſe of Bridle and Saddle: the *Lapithæ* and *Centaurs* were people at firſt different but afterwards made one, as the Romans and Latins. 3. Many men are like *Centaurus*, whoſe foreparts are of a man, but hinder parts of an horſe, they begin in the Spirit, but end in the Fleſh: their younger years are ſpent civilly, their old age wantonly and profanely. 4. Kings have oftentimes *Centaurs* for their Counſellours, *Achilles* had *Chiron* for his Schoolmaſter; they have mens faces, fair and honeſt pretences for their advice, but withal an horſe-tail, for the event is cruel, and pernicious oftentimes, theſe are children of clouds, (*a*) for their intentions are oftentimes wrapt up in a cloud and miſt, that they cannot be diſcovered. 5. A Drunkard is a right *Centaur*, a man in the Morning, and a Beaſt in the Evening: the Son of Clouds; for whilſt he is ſober, he is heartleſs, melancholly, and as a dead man; but when his head is full of clouds, and vapours riſing from the wine, then he is full of life, talk, and mirth, and then he is moſt given to quarrel with the *Lapithæ* even his deareſt friends, and to offer violence to women 6. Miſſhapen and hard favoured men, have harſh and ill favoured conditions. 7. Every regenerate man is in a ſort a *Centaur*, to wit, a man in that part which is regenerate, and a beaſt in his unregenerate part. 8. There is no race or ſociety of men ſo bad, but there may be ſome good among them; one *Chiron* among the *Centaurs*, as one *Lot* among the *Sodomites*, and one *Job* among the *Edomites*. 9. Drunkenneſs, Whoredom, and Oppreſſion, are the overthrow of Kingdoms, as we ſee here by the *Centaurs*. 10. Sin is a *Centaur*, having a mans face to perſwade, but a horſes heels to kick us in the end. 11. Where things are not ruled by Laws, Order, and Civility, but carried headlong with violence and force, we may ſay, that there is a Commonwealth of *Centaurs*. 12. A Comet may be called a *Centaur*, as having an horſe tail and the wiſedom of a man

(*a*) *Nubigines bimembres*, Orig.

man in foretelling future events; it hath its generation in the clouds or air, and upon the sight of it, bloodshed, wars, and desolation follow. 13. Just *Chiron* was wounded by *Hercules*, but was afterward placed among the Stars: so, although might doth oftentimes overcome right here, yet the end of justice and goodness shall be glory at last. 4. Our life is a *Centaur*, for it runneth swiftly away: and as the *Centaurs* are placed by the (a) Prince of Poets in the gates of Hell, so is our life so soon as we are born in the gates of death: *Nascentes morimur.* 15. Governours, Souldiers, Schoolmasters should be *Centaurs*, to have the wisdom of men, and the strength and courage of horses.

(a) *Centauri in foribus stabulant.* Virg.

CEPHALUS.

HE *was the son of* Eon, *and husband to* Procris, *the daughter of* Hyphilus *King of* Athens. Aurora *was so in love with* Cephalus, *that she carried him away; but admiring his constancy, sent him back to his wife in a disguis'd habit, in which he found out her dishonesty, but afterward being reconciled to her, gave himself to hunting in the woods, where he shot his wife unawares, supposing she had been some wild beast.*

The INTERPRETER.

1. *Aurora* is in love with *Cephalus*, ἡ ἄλλης ἕνεκα, saith *Pausanias*, for his beauty: if the beauty of the body be of such force to draw *Aurora* to love it, how much more forcible is the beauty of the Soul, to induce God to delight in it? 2. *Cephalus* was not in love with *Aurora*, though she loved him: so Sluggards, sleepy and lazy Students, who spend the morning, the chief time of the day in slumber, do shew that they have little love to *Aurora*, though she loves them and shines upon them. 3 In *Cephalus*, we may learn fidelity, modesty and constancy, who could not be drawn to defile the wedding bed, nor yield to any act of uncleanness, 4. In *Procris*, who was sollicited by *Cephalus* in a disguised hair to prostitute her body for a great sum of money, we may see both the unconstancy, weakness, and folly of women, and likewise the power of money.

In Lacon.

5 Pro-

Higgin. 5. *Procris* presented him with a Dog, which he had from *Minos*, she from *Diana*, she from *Jupiter*, and *Jupiter* from *Vulcan*; this Dog continually waited upon *Cephalus*, and was so cunning and swift, that he never missed of his prey. Perhaps this was some faithful servant, who before had been servant to *Minos*, *Diana*, *Jupiter*, and *Vulcan*. 6. In *Cephalus*, who was reconciled to his Wife, notwithstanding her fault, we have the pattern of a kind and loving Husband. 7. But withal we have a fearful example of Matrimonial jealousie, which hath been the cause of much mischief: for *Procris* lurking in a bush, to watch her Husband, fearing lest he might have another Wife in the Woods, seeing he spent the most part of his time there, she was killed by his dart that never missed: He supposing it had been a wild Beast that moved in the Bush. 8. *Servius* thinks that *Cephalus* was no less in love with *Aurora*, then she with him, therefore he used to call upon her betimes in the woods: and that it was she who presented him with the Dog *Lælaps*, and two inevitable darts. By which it appears, he used to rise betime in the morning: and doubtless whosoever loves the morning, shall be loved of her, and sufficiently rewarded by her. 9. *Procris* did not like, that her Husband should be so affected to *Aurora*: therefore she watched him and was jealous of him: it is hard for a Scholer that loves his book, to rise betimes in the morning to his study, and to please or content his young wife withal.

In Æneid. 6.

CEPHEUS.

HE *was King of* Æthiopia, *Husband to* Cassiope, *and father of* Andromeda, *who for her Mothers pride in preferring her to* Juno, *or the* Nereides, *was bound to a rock and exposed to the teeth of a Sea-monster: but delivered by* Perseus.

The INTERPRETER.

1. CEpheus a King is punished in his people for his own sins and his wives pride; for his country was infested by the Seamonster, which was sent by *Neptune*, and the Sea-Nymphs: how careful then should Princes

Princes be of their actions, seeing for their sins the whole Land is oftentimes plagued; *quicquid delirant reges, plectuntur Achivi.* 2. Here may be seen how dangerous, pride, and the contempt of God is: for the country of *Æthiopia* is plagued, and the Kings daughter is exposed to the Seamonster, because of this sin. 3. Here also we see, that it is neither unusual nor unjust with God to punish the Children for the Parents, and the people for the Princes transgressions: so for the sins of *David*, the people are plagued; and for the sins of *Cham*, *Canaan* is cursed: for the people and children are not free from other sins, though perhaps they may not be guilty of that particular sin out of which God takes occasion to punish them. 4. It is dangerous to have affinity, neighbourhood, or commerce with wicked men, for in this case the good many times suffer with the bad, as *Daniel* and his fellows with the wicked Jews are led away captive. 5. Though *Andromeda* for her fathers sin is punished, yet *Perseus* is sent to deliver her: God is always ready to comfort and deliver those even miraculously, that suffer innocently. 6 *Juno* and the *Nereides* sent this Monster, because their beauty was slighted by *Andromeda*'s parents; there is nothing that makes women more impatient, then to have their beauty questioned and slighted. 7. *Juno* is offended, and the Sea-monster revengeth it; all creatures are ready to destroy us, when God is angry with us. 8. *Pausanias* records, that *Minerva* bestowed upon *Cepheus* a hair out of *Medusa*'s head, by which means, the City *Tegea* was made inexpugnable; this may shew us, that wisdom and fear, are two forcible means to keep people in obedience, and to make Cities inexpugnable against all enemies.

CERBERUS.

PLuto's *Dog, begot of* Typhon *and* Echidna: *he had three heads, and Snakes instead of hair, and lay in the entry of Hell, who by* Hercules *was drawn from thence, who vomited when he saw the light; and of his foam sprung up the poysonable herb* Aconitum, *or* Wolf-bane.

The

The INTERPRETER.

1. AS *Pluto* was held the God of riches, so *Cerberus* was his dog, who is painted with three heads, still barking by *Pluto*'s feet, to shew us the great care and vigilancy that rich men have over their wealth. 2. *Cerberus* is a glutton, whose 3 throats are his threefold desire, to eat much, often, and varieties; he lyeth in the entry of hell, for gluttony indeed is the gate of hell, & that which brings many men to untimely deaths; *Plures gulâ quàm gladio*; and intemperance of Diet, causeth oftentimes that *Bulimia* and *Canina appetentia*, dogs appetite, which is an unsatiable desire of eating, the effect thereof is vomiting: This proceeds of *Typhon* and *Echidna*, heat and cold; to wit, of the heat of the liver, and cold melancholly humors of the stomach, when the stomachical nerves are too much refrigerate; but this is sometimes cured by *Hercules* the Physitian. 3. *Cerberus* is a covetous man, *(a)* whose greedy desire of having is never satisfied: he is *Pluto*'s dog, for he makes riches his god, and like a dog he is continually watching his wealth, and by consequence his desire of having proceeds of *Typhon* the Giant, & the snake *Echidna*, that is, of oppression and secret cunning; the 3 heads, or as some write, an hundred heads, do shew his unsatiable desire; his snaky hairs do shew how ugly he is in the sight of good men, and how much by them abhorred: he lyeth in the gates of Hell, from whence gold cometh, for his affections are there, and his punishments are already begun in this life; he lyeth in a den, as lying basely and obscurely, and when he is drawn out from thence by *Hercules* the King to any publick office, or service for the State, he frets and foams, and at last against his will, or else profusely without judgment, vomits out his wealth, as a misers feast is always profuse; and this breeds a poysonable herb, which is bad example. 4. Death is *Cerberus*, which is *Pluto*'s dog, Satan's mastiff, by which he bites us; *Typhon*, that is, the Devil, begat death upon *Echidna* the serpent, in which he poysoned our first parents: his 3 mouths or hundreds rather, do shew the many wayes that death hath to seize

(a) Crescit amor nummi, quantum, &c.

us:

us: the ſnaky hairs do ſhadow out the uglineſs and fearfulneſs of death, it lieth in hell-gates, for the wicked muſt by death come to hell; this dog doth ſuffer all to go in, but none to return, from hell is no redemption; but *Hercules* by his ſtrength overcame and bound him, and *Sybilla* by her wiſdom caſt him aſleep; ſo the Son of God, by his power and wiſdom hath overcome death, & taken away its ſting. 5. An evil conſcience is *Cerberus*, ſtill barking, and with his ſnakes affrighting and ſtinging the wicked, and lieth in hell gates, for the wicked mans hell is begun here; it vomits out all by confeſſion, when it is convinced by the light of Gods word, and that inward light which is in the mind. 6. The grave is *Cerberus*, the great [Κρεοβόρος] fleſh-eater, ſtill eating and never full: the ſnaky hairs ſhew, that the ground is full of worms and ſnakes; it is alſo the entry of hell. The light of Chriſt the great *Hercules*, when he went down to hell, cauſed this dog to vomit up his morſels; for the graves were opened, and many of the Saints bodies aroſe, and at the light of Chriſts ſecond coming, he ſhall vomit up all that he hath eat: out of *Cerberus* his foam grew the *aconitum*, to ſhew that poyſonable herbs grow out of the corruption of the earth. 7. Satan is the hell-hound, whoſe many heads and ſnakes, do ſhew the many malitious and cunning ways he hath to deſtroy men; he is begotten of the Giant *Typhon* and the ſnake *Echidna*, becauſe as parents live in their children, ſo violence and craft live in him; he is the vigilant door-keeper of hell, lying in wait to toll in ſouls, but never to let them out. The true *Hercules* Chriſt, by his ſtrength and wiſdom hath bound him, at the preſence of whoſe light, he foams and frets, and was forced to vomit and reſtore thoſe ſouls which he held in captivity. 8. *Time* with his three heads, that is, *paſt*, *preſent*, and *future*, is this dog which devoureth all things: and he ſhall vomit up all hid things, for time revealeth all ſecrets: he lyeth in the gates of Hell, all muſt go thorow his throat that go thither; that is, all muſt have a time to die, and it is time that bringeth forth poyſonable herbs, as well as profitable: and time hath brought us to the knowledg thereof.

CERCYON.

CERCYON.

The son of Vulcan, *and father of* Alope, *whom he killed, when he understood that she had born a son called* Hippothous *to* Neptune; *This* Cercyon *was a great Robber, and Wrestler; and at last was killed by* Theseus.

The INTERPRETER.

1. THis *Cercyon* was a King who used to overthrow and kill all such as wrestled with him; It is dangerous wrestling with, or contending against Kings, and Principalities; for such commonly have the better of it. *Seneca* tells us, that it is as dangerous to contend with great men, as to sail in, or wrestle with a storm; *Potentioris iram sapiens nunquam provocabit, imo declinabit non aliter quàm in navigando procellam.* 2. This was a bloudy Tyrant, and cruel robber, sparing no stranger, but murthering as well those that did wrestle with him, as those that refused; in whom we see the savage and sanguinary disposition of some men; who are more cruel to man, then Wolves, Bears, or Lions; *homo homini lupus.* 3. He was of so strong a body, that he could bow the limbs of any tree, to which he used to tye his guests, and so tear them asunder. God oftentimes giveth power to Tyrants, and putteth the sword into mad mens hands, to punish the wickedness of his people; and he doth many times bestow upon the wicked the outward gifts of strength, wealth, health and honour, which he denieth to his own servants, for whom he hath reserved better things. 4. He was so barbarous, that he murthered his own daughter *Alope*, for lying with *Neptune*, and exposed the child to wild beasts to be devoured: who was more beholding to a Mare that gave him suck, therefore called *Hippothous*, then to his cruel Grandfather: Men have oftentimes found more courtesie among savage beasts, then among men; therefore many have chosen to live in Woods rather then in Cities: *Eliah* was more beholding to the Raven that fed him, then to the Queen that persecuted him; and *Daniel* found more courtesie among the Lions, then among the Chaldæans, 5. *Cercyon*

Senec.

Pausan.

the

the Son of *Vulcan*, goeth about to destroy *Hippothous*, the Son of *Neptune*, to let us see the enmity, that is between fire and water: for fire is still wasting and drying up the water. 6. Cruel *Cercyon* was the Son of *Vulcan*, perhaps to let us see, that such as are of a fiery and cholerick Complexion, are for the most part cruel and savage. 7. This bloudy Tyrant was killed by *Theseus*, who used him, as he was wont to use strangers. By which we may see Gods justice upon Tyrants: the Bloudy man shall not live out half his dayes, saith *David*.

Ad generum Cereris sine cæde & sanguine rarò *Juvenal.*
Descendunt reges, & sicca monte tyranni.

8. He that used strangers so barbarously, is as barbarously used by strangers: by which we see, how God punisheth wicked men by the Law of Retaliation, and that he useth to revenge the wrongs done to strangers, for which cause *Jupiter* is called Ξένιος by *Homer*, and *Virgil.* *Hospitalis* by the Latins, *Jupiter, hospitibus nam te dare jura* *Hyginus.* *loquuntur.* 9. *Theseus* restored *Hippothous* to his Fathers Kingdom, and *Neptune* turned *Alope* into a Well of her own name. In *Theseus* we have an example of Justice in punishing the cruel Father, & of mercy in restoring the innocent Son, to his Fathers inheritance, two necessary vertues in a Prince: and in *Neptune*, we see true conjugal love, who honoureth his Wife after her death.

CERES.

SHe *was the Daughter of* Saturn *and* Ops: *Of her Brother* Jupiter *she had* Proserpina: *Of* Jason *she did bear* Plutus, *and of* Neptune *a Horse, at which she was so much displeased, that she hid her self in a dark Cave, and was found out by* Pan: *whilest her daughter* Proserpina *was gathering flowers with* Juno, Minerva, *&* Venus, Pluto *carried her away in his Chariot: therefore* Ceres *lighted torches, and sought her up and down the world, and in her journey being kindly lodged by* Celeus, *she taught him to sow Corn, and nourished his son* Triptolemus *by day with milk, by night in fire; which* Celeus *too curiously prying into, was slain by* Ceres: *and* Triptolemus *was sent thorow the World in a Cha-*

rios

riot drawn with winged Dragons, to teach men the use of Corn; Proserpina *could not be delivered from Hell, because she had tasted of a Pomegranate in* Pluto's *Orchard, yet afterward she was admitted to remain six moneths above the ground, and six moneths under.*

The INTERPRETER.

1. *Ceres* being the goddess of Corn, is painted with Peace by her, holding *Plutus* the god of riches in her hand; to shew, that Corn, with other Fruits of the Earth, do flourish and increase, and money also abounds in time of peace, which in time of war are destroyed. Therefore *Ceres* would not bestow her daughter *Proserpina* upon *Mars*, though he was a Suter to her; nor yet upon *Apollo*, the god of Wisdom; to shew perhaps that as Souldiers are not friends to Husbandmen, so wise-men are fitter to sit at the Helm of Government, then to hold the Plow; Husbandmen are not States-men. 2. Of such reverend esteem were the sacrifices of *Ceres*, that none were admitted to them, who were conscious of any crime; for this cause *Nero*, being guilty of so many wickednesses, durst never adventure to be present at these sacrifices: What boldness then is it in notorious and scandalous sinners to present themselves to the Lords Table? And what neglect is it in Ministers, to give that which is holy to Dogs? *Procul, O procul este profani.* 3. *Ceres* is the Moon, which one half of the year increaseth, to wit, 15 dayes every moneth, which time she is above the Earth; the other half year that she is decreasing, she is under: her daughter *Proserpina* may be the Earth, which she loseth, when *Pluto*, that is, darkness doth take away the sight of it: and her lighting of torches is the increase of her light, by which the Earth is seen again; her hiding in a Cave is her eclipse by the Earths interposition, but *Pan* the *Sun* makes her appear again. 4. *Ceres* is Corn, which *Saturn* and *Ops*, that is, Time and Earth produce: *Proserpina* is the Seed, which *Pluto* ravisheth, because it lyeth a while dead under ground: *Ceres* hides her self, that is, the Corn is not seen, till *Pan* the Sun by his heat bringeth it out: *Ceres* begets *Plutus*, Corn bringeth money

ney to the Farmer; and a horſe alſo, becauſe the deſire of Corn makes the Farmer labor like a horſe, or becauſe the plenty of Corn makes men wanton and unruly like horſes, as it did the Sodomites; the lighting of torches is the heat and light of the Sun and Moon, by whoſe influence the Corn is produced; the nourishing of *Triptolemus* by day with milk, by night with fire, is the cheriſhing of the Corn with rain by day, and heat in the bowels of the earth by night; the taſting of *Pluto*'s fruit, is the food which the Corn receiveth from the ground. 5. *Ceres* is the Earth, by whoſe benefit we have *Proſerpina*, Corn; *Plutus*, money, and a horſe; that is, all cattle fit for uſe. This is the nurſe of all living Creatures, affording them milk and fire, food and heat. Hence come theſe phraſes, *Cereale ſolum*, *Cereales cœnæ*, for plentiful ſuppers and a fruitful ground; and *Cerealis aura*, for a temperate climate. When *Proſerpina* gathering flowers, that is, the Corn which groweth with the (*a*) flowers, eſpecially the Poppy (therefore conſecrated to *Ceres*) was carried away by *Pluto*; that is faileth by reaſon of ſterility of the ground, and intemperance of the air, then *Ceres* hides her ſelf; that is, the Earth looſeth her beauty: But by the means of *Pan*, that is the Shepherd with his ſheep-fold, the Land is inriched, and *Ceres* comes abroad in her beſt array, and by the help of her two lamps the Sun & Moon, ſhe recovers *Proſerpina*, or Corn again: for half of the year he affordeth Corn to *Triptolemus* the husband-man, who in the Chariot of time, drawn by the winged Serpents, that is, uſed, guided, and employed by his diligence and prudence, he ſendeth his corn abroad to thoſe that want. 6. *Ceres* may be the type of an earthly minded man, who is not content with one calling, but is ſtill trying new wayes to grow rich, ſometimes he is in love with *Jupiter*, or the Air, and of him begets *Proſerpina*, that is, he will be a husband-man: Then finding that life too laborious, and not gainful enough; falls in love with (*b*) *Jaſon*, & plays the Phyſician, and of him begets blind *Plutus*, that is, Money; and yet not being content, he courts *Neptune*, and will play the Merchant venturer, and ſo being in love with the Sea, begets a horſe, that is, a Ship. But

Δημήτηρ.

(*a*) *Cereale Papaver.* Virg.

(*b*) Ἰάσων *ſano* Ἰασις *ſanatio.*

losing this way what he had got before, hides himself and dares not shew his head, till *Pan*, that is Money (for Money is every thing) gets him abroad again; in the mean while he is run so far in the Usurers books, that his *Proserpina* his Land, to which he would fain return, is carried away by *Pluto* the Usurer. 7. In this fiction is reproved curiosity, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 8. Here also we see the reward of hospitality. 9. *Triptolemus* is a spendthrift, who scatters abroad his goods, as he did his Corn in travelling: Being carried by winged Serpents, cunning flatterers, who suddenly exhaust him. 10. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthy vanities, *Pluto* the Devil do not take away our souls, and so shall we be forced to leave the company of *Minerva*, *Juno*, and *Venus*, that is, be taken from all worldly wisdom, wealth and pleasures. 11. *Ceres*, that is, Parents should be very watchful over their daughters; for a Virgin that hath *Minerva*, *Juno* and *Venus* with her, that is, Wit, Wealth, and Beauty, is in danger to be carried away by *Pluto*, by some debauched and untoward Ruffian. 12. As *Triptolemus* could not be immortalized without *Ceres* milk and fire; neither can we attain Heaven without the sincere Milk of Gods Word, and the fire of Affliction. And as in the day of Prosperity, we are content to drink the milk of his good things, so in the night of Adversity, we must not refuse to suffer the fiery tryal of Persecution. 13. *Ceres* was both a good Law-giver, and feeder of men; therefore her sacrifices were called [Θεσμοφόρια] *Thesmophoria*; so Princes should be both. 14. Beware of eating Pomegranats in *Pluto*'s Orchard, for that hindred *Proserpina*'s delivery from hell; so it is an hard thing to reclaim those from the power of Satan, who do relish and delight in sin. 15. *Ceres* is a type of Gods Church, which is a grave Matron in rustick apparel, as being of little esteem in the world, having the Spade of Discipline in her right hand, and from her arms hangs a basket full of the seeds of Gods word. By this hand stand two Husbandmen, the one turning up the

ground

ground with a ſpade, the other ſowing the ſeed. On her left hand (which holdeth the Hook and Flail of Correction and Excommunication) ſtand two other Husbandmen, the one reaping and the other threſhing. Theſe are her Miniſters whoſe office is (a) to rout out, and pull down, to build and plant; ſhe ſits upon the Ox of Patience and labor, with a Crown of Wheat-Ears upon her head, as having power to diſtribute the Bread of Life. Her Breaſts are open and ſtretched forth with the (b) ſincere Milk of Gods Word; over her right ſide, *Juno* is dropping down rain, and over her left, *Apollo* ſhineth, to ſhew, that by the heat of the Sun of Righteouſneſs, and influence of Graces (c) from Gods Spirit, ſhe doth flouriſh and fructifie. 16. Chriſt is truly *Ceres*; which having loſt mankind, being carried away by the Devil, he came, and with the Torch of his Word, found him out; and being drawn with the flying Serpents of Zeal and Prudence, diſperſed his Seed through the World, went down to Hell, and reſcued us from thence.

(a) *Jer.* 1. 10.

(b) *Mammoſa Ceres.*

(c) *Sive quod gerit omnia, ſive quod creat omnia.*

CETUS.

THis was a Sea-monſter which was ſent by Neptune *againſt* Andromeda; *He devoured many Trojans, who were forced to pacifie him, by offering their daughters to him. At laſt he was killed by* Theſeus, *or as others ſay, by* Hercules *and* Laomedon.

Hyginus l. 2. Palephat. lib. 1.

The INTERPRETER.

THis *Cetus*, doubtleſs, was a King of *Aſia*, not far from *Troy*, upon the Sea-coaſt, which gave occaſion to Poets, to call him a Sea-monſter; he was a great enemy to the *Trojans*, and did them much hurt by his ſhipping; therefore he is called a Whale or great fiſh, ruſhing on the ſhore, and devouring the *Trojans*, who were forced to appeaſe his anger by proſtituting their daughters to his luſt. This is he that moleſted the Country of *Cepheus*, and had defloured *Andromeda*, had not *Theſeus* killed him. 2. *Apollodorus* writes, that this Sea-monſter, with many others, was ſent by *Neptune* againſt *Troy*, as the plague was ſent by *Apollo*, becauſe *Laomedon* the King of *Troy*, refuſed to pay them their wages for which they bargained; when they in the habit of mortal men undertook

Apol. l. 2. de Deor. Orig.

for such a reward to build *Pergamus*. Thus we see what grievous sins, perjury, falshood, and detaining the hirelings wages are, and how severely punished. 3. If it was so grievous a sin in *Laomedon*, to defraud these gods of their promised hire, for which the Plague, and *Cetus* the Sea-monster were sent: How much more grievous is the sin of Sacriledge committed against the true God, when we devest his Temples of their ornaments, his Ministers of their tithes, his poor of their alms which he hath appropriated to himself? 4. The anger of those false gods, could not be appeased, till *Cepheus* had exposed his daughter *Andromeda*, and *Laomedon* his daughter *Hesione*, to *Cetus* to be devoured by him. By which, we see the cruelty of these false gods, or of the Devil rather, who would be satisfied with nothing but with the bloud of men, women and children: whereas the true God is full of mercy and compassion, requiring nothing of us but a broken heart, and a wounded or contrite spirit. 5. *Andromeda* is delivered by *Perseus*, & *Hesione* by *Hercules*, by whom this monster was destroyed. Whence we see how ready God is to send help to those that suffer innocently. 6. In that, this *Cetus* or Sea-monster was killed by *Hercules* & *Laomedon*, is meant nothing else, but that this tyrannical King was slain, and his forces overthrown by the army of *Hercules*, which consisted of *Grecians*, who came to assist *Laemedon* and his *Trojans*. 7. This Sea-monster was made a constellation by *Jupiter*, consisting of 14 stars, & placed beneath *Aries* & *Pisces*. This honor he received from *Jupiter*, not for his own sake or worth, but for the greater honor of *Perseus*, who killed so great a monster. As this monster was placed among the stars, so many *wicked men* are recorded in Scripture, not for their goodness and worth, but their wickedness and infamy, & for the greater honor of the Saints, by whom they have been foiled.

CHARIBDIS. See SCYLLA.

CHARON.

HE was the son of Erebus, *and Night, the Boatman of Hell, who admitted none to his Boat without money, and till they were dead and buried. Yet* Æneas *by his piety,* Hercules *and* Theseus *by their strength,* Orpheus *by his musick, were admitted there before their deaths.*

The

The INTERPRETER.

1. BY *Charon*, Time may be meant, who was the ſon of *Erebus* and Night; becauſe Gods ſecret Decree which was hid from man, in an eternal night, gave being to Time, before which, was night or darkneſs. His abode is ſaid to be in Hell, or here below (for this ſublunary world may be called Hell, in reſpect of Heaven) becauſe above in Heaven there is no uſe of Time, for there is eternity. 2 *Charon* was ſaid to ferry ſouls over the River *Styx*, to the other bank, to ſhew, that Time brought us in, and Time will bring us out of this world, which is like a troubleſom River: the 2 banks whereof are our coming in, & going out, or our eſtate before our birth, and after our death. Whilſt we live here, we are ſailing in the rotten, feeble, & brittle boat of our bodies, over the River *Acheron*, by which is expreſſed the comfortleſs condition, & joyleſs ſtate of this life. 3. *Charon* was old, but not weak: his age diminiſhed nothing of his ſtrength or vigor, *Sed cruda viro viridiſq; ſenectus*, for Time ſuffers no diminution of vigor, by continuance or diuturnity. 4. *Charons* garments were ragged and ſordid, ſo is the condition of this life, being compared to that of Heaven. 5. By *Charon*, doubtleſs death was underſtood from χαράσσω, to dig, or make hollow, for death is ſtill hollow eyed; or from χάρις, joy, for good men in death have true joy; χάρις alſo is a benefit, and death is ſuch, and an advantage to good men: But ſo it is made by Chriſt, for in it ſelf, death is the child of Hell and Night; and as *Charon* is deſcribed by the King of Poets, *Æneid.* 6. to be old, but yet vigorous, ugly, furious, terrible, ſad, covetous; ſo is death. That which they fable out of *Æneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death, by his piety, ſtrength, power of his Word, *&c.* He that would be admitted into *Charons* boat, that is, have a joyful death, muſt carry money in his mouth, that is, make him friends of his unjuſt Mammon; for what we beſtow on the poor, that we carry with us, to wit, the benefit and comfort of it; and we cannot have a joyful death, or be admitted into *Charons* boat, till our body of ſin be buried

by repentance. 6. *Charon* is a good Conſcience which is a continual feaſt This carrieth us over the Infernal Rivers, that is, over all the waters of affliction in this life. 7. *Charon* is the ſon of Drunkenneſs; the Cup is the Boat, the wine is the River *Phlegeton*, which burns them, *Acheron* wherein is no true joy, and *Styx* which cauſeth ſadneſs and complaints: for theſe are the effects of Drunkenneſs, *Charons* fiery face, ragged clothes, brawling and ſcolding tongue, rotten boat ſtill drinking in water, are the true emblems of a Drunkard. He is the child of Hell, and begot of Satan and the Night; for *they that are drunk, are drunk in the night.* He admits of no company, but ſuch as are dead in this ſin, and buried in it: and ſuch as have money in their mouths, that is, ſpendthrifts, who ſpend all on their throats.

CHIMERA.

THis was the Monſter, having the head of a Lion, breathing out fire, the Belly of a Goat, and the Tail of a Dragon. Which did much hurt, but was killed at laſt by Bellerophon.

The INTERPRETER.

1. THe Church of *Rome* is a *Chimera*; her head was a Lions head, breathing out fire; for her devotion was then awful and majeſtical to the world; her zeal was hot like fire, and her words were powerful: But about the middle of her reign ſhe ſhewed her goatiſh belly, for wealth made her wanton and inſolent; but in the end ſhe ſhewed the Dragons tail, by open perſecution, in devouring the bodies, and ſtriving to poyſon the ſouls of the Saints. 2. Some think that this was a Hill, on the top whereof were Lions and *Vulcans* of fire, about the middle was paſture and Goats, at the foot Serpents, which *Bellerophon* made habitable; others think this was a Pirats ſhip, having the picture of theſe three Beaſts on it; others, that theſe were three Brothers called by theſe names, which did much hurt; others that by this fiction is meant a torrent of water, running furiouſly like a Lion, licking the Graſs upon the Banks, like a Goat, and winding like a Serpent, as may be ſeen in *Natal. Comes* and others. 3. But I had rather think; that

by

by this Monster may be meant a Whore; which is; [κύμα ἔρωτος] the Wave or Scum of Love, wherein many are drowned: She hath a Lions devouring mouth, still craving and devouring mens estates: She hath the wanton Belly of a Goat, but in the end will sting and poyson like a Dragon. 4. By *Chimera*, I think, Wine may be meant, which makes men furious like Lions, wanton like Goats, and cunning and crafty like Serpents. 5. The life of man may be meant by this monster; for man in his youthful years, is an untamed Lion; in his middle age, a wanton or an aspiring Goat, still striving to climb upon the steep Rocks of honor; and in his old age he becomes a wise and crafty Serpent. 6. Satan may be understood by *Chimera*, who in the beginning of the Church did rage like a Lion by open persecution; in the middle and flourishing time thereof, like a Goat, made her wanton; and in the end will shew himself to be that great Red Dragon, labouring by secret cunning and sleights to undermine and poison her: But Christ already hath, and we in him, shall overcome this Monster.

CHIRON.

WAs a Centaur begot of Saturn *in the form of a Horse, of* Phillyra *the daughter of* Oceanus. *He was an excellent Astronomer, Physician and Musician; whose Schollers were* Hercules, Apollo, *and* Achilles. *He was wounded in the foot by one of* Hercules *his Arrows, of which wound he could not die being immortal, till he intreated* Jupiter, *who placed him (a) among the Stars, with a Sacrifice in his hand, and an Altar before him.*

(a) Sagittarius.

The INTERPRETER.

CHiron was half a horse and half a man. God doth oftentimes punish the adulteries of Parents with monstrous and deformed Children, for *Ops* was the wife of *Saturn*, and not *Phillyra*. 2. The deformity of Children proceeds ordinarily from the distempered imagination of the Parents. 3. That *Chiron* is begot of *Saturn* and

Phyllira, is meant, that Astronomy, Physick, Musick, and all other Arts, are begot of Time and Experience, or of Time & Books: for *Phyllira* is a thin skin, or Parchment, or Paper, or that which is betwixt the Bark and the Wood of the Tree, and is called *Tyllia*, on which they used to write. 4. *Saturn* of Time begets learned *Chiron*, that is, Arts and Sciences, by the help of reading; but he must do it in the form of a horse, that is, with much patience and labor. 5. *Chiron* may signifie to us the life of a Christian, which consisteth in contemplation, and so he is an Astronomer, whose conversation and thoughts are in Heaven; and in Action, which consisteth in speaking well, and so he is a Musician; and in doing well, and so he is a Physician; and because Christianity is more a practick then speculative science, he hath his denomination *Chiron*, from χεὶρ, *manus*, the hand, not from the head: Lastly, suffering is a part of Christianity, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 6. *Chirons* feet were wounded before he was admitted amongst the stars; so our affections must be mortified, before we can attain heaven. 7. *Chirons* pain made him desire to die; so affliction makes us weary of this world, and fits us for heaven. 8. *Chiron* hath his Altar still before him, and his Sacrifice in his hand; so Christ our Altar, must be still in our eyes, and our spiritual Sacrifices still ready to be offered. 9. In that a *Centaur* had so much knowledg; we see that sometimes in mis-shapen bodies, are eminent parts, as were in *Æsop*, *Epictetus*, and others. 10. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learn of a deformed *Centaur*; so all should hearken to the Ministers doctrine, be his life never so deformed: though he be a *Centaur* in his life, yet he is a Man, nay an Angel in his doctrine.

CYRCE.

THe daughter of Sol and Persis, and by her Grand-child of Oceanus: She was a Witch, and skilful in Herbs; she poysoned her Husband King of Scythia; and for her cruelty was banished thence, and carried by her Father Sol in a Chariot, and placed in the Island Circæa. She turned Ulysses fellows into

into Swine, but over him she had no power; she could not procure the good will of Glaucus, *who loved* Scylla *bitter then* Circe. *She infected the water, in which* Scylla *was wont to wash, and (having touched this water) was turned into a Sea-Monster.*

The INTERPRETER.

1. *Circe* was a famous Witch, who was said to transform Men into Wolves, Bears, and other Beasts; which is not true indeed, for the devil cannot cause such a transformation, because it is a kind of creation, proper to God only, who could change *Lot*'s wife into a pillar of Salt, and *Nebuchadnezzar* into a beast. But these transformations of Witches are only melancholly conceipts and distempers of the imagination caused by herbs or ointments, or else they are delusions of the eye. 2. *Circe*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat and moisture. The four Elements are the 4 handmaids; she is immortal, because this mixture is perpetual; and the strange shapes shew the variety of our strang forms, brought in by generation; she hath no power over *Ulysses*, because the soul cometh not by mixtion of the Elements or Generation. 3. By *Circe*, I suppose may be fitly understood Death, caused by *Sol* and *Oceanus* Grandchild; because Death and corruption proceed out of heat and moisture; the poysoning of her husband shews, that death is no accepter of persons. *Sol* carried her in his chariot, for where the Sun shines, there is death and corruption. Her turning of men into Beasts, shews, that man is like the beast that perisheth; yet a living dog is better then a dead man. But she hath no power over *Ulysses*; that is, over the soul, which is immortal, death hath no power. The four handmaids that gathered poyson for her, were *Adams* pride, gluttony, infidelity, & curiosity, which made *Adams* death poyson all his posterity. 4. By *Circe* may be meant the Devil, who hath caused beastly dispositions in the nature of man, and hath poysored us all, as *Circe* infected *Ulysses* fellows but not himself: so he poysoned *Job*'s body, but had no power over his soul. And because God had set his love upon man, and had rejected him for his pride, being an Angel; he to be revenged,

ged poyſoned man, as *Circe* did *Scylla*. 5. *Circe* is phyſical knowledg, conſiſting much in herbs: She is the daughter of *Sol*, becauſe herbs proceed of his heat. She turneth men into beaſts, becauſe ſome Phyſitians ſearching too much into nature, become beaſts in forgetting the God of Nature. She dwelt on a Hill full of Phyſical Simples, to let us underſtand wherein the Phyſicians skill and ſtudy lieth. He hath no power over *Ulyſſes*, the ſoul; but the bodies of men he may poyſon or preſerve. His four Handmaids are Philoſophy, Aſtronomy, Anatomy, and Botany, or skill of Simples. 6. Sin is *Circe*, chiefly Drunkenneſs and Whoredom, which poyſon men, and turn them into Swine. *Circe* hath both a Cup and a Rod, with which ſhe poyſoneth men; ſo in ſin there is a cup of pleaſure, and the rod of vengeance. Though *Ulyſſes* fellows were poyſoned, yet he would not himſelf be enticed by *Circe*; but by the means of the herb *Moli* and his ſword, he defended himſelf, and made *Circe* reſtore his fellows again to their wonted ſhapes. So Governors and Magiſtrates muſt not be overtaken with the *Circe* of drink and fleſhly pleaſure, howſoever others are; but they muſt uſe *Moli*, that is Temperance in themſelves, and uſe the ſword againſt this *Circe* in others.

COELUS.

THis was the ſon of Æther *and* Dies, *who married with* Terra; *and of her begot Giants, Monſters,* Cyclopes, *Harpies, Steropes, and* Brontes. *He begot alſo of her the Titans and* Saturn. *Mother Earth being angry that* Cœlus *had thrown down his ſons to Hell, cauſed the Titans to rebel againſt him, who thruſt him out of his Kingdom, and* Saturn *cut off his teſticles. Out of the drops of blood which fell from them, the Furies were ingendred.*

The INTERPRETER.

1. *Coelus* and *Terra* make an unequal match, therefore of them proceed ſtrange and monſtrous children. The matches of Nobles and Peſants prove for the moſt part unfortunate and miſchievous.

Sigua voles apte nubere, nube pari.

2. By

2. By *Cœlus* I understand the upper Region of the Air; for the Air is called Heaven, both by Poets and Divine Scripture. This may be said to be the Son of *Æther* and *Dies*, not only because it is alwayes clear, free from clouds and mists, but because also it hath the nature of Elementary fire, to which it is next: for it is hot and dry, as that is. And more properly may this fire be called *Æther* from its continual burning, then the Heaven which hath no Elementary heat at all. His marriage with the Earth, of which *Titans*, *Cyclopes*, &c. are procreated doth shew, that those fiery Meteors in the upper Region of the Air, procreated by its heat and motion, of these thin and dry smoaks which arise out of the Earth. The names of *Steropes* and *Brontes* shew, that lightning and thunder are generated there, in respect of their matter; which being received within the clouds of the middle Region, cause the rumbling, as if there were some rebellion and wars within the Clouds. *Saturn* his son, that is, Time the measurer of Heavens motion, shall geld his Father, that is, the Heaven shall grow old, and in time shall lose that power of Generation; for this shall cease when there shall be a new Heaven. And upon this new change in the Heaven, the Furies shall be engendred, that is, the torments of the wicked shall begin. 3. They that geld ancient Records, Fathers, and Scripture, are like *Saturn* rebelling against Heaven, being encouraged thereto by those spiritual monsters, enemies of truth, who were thrust down from Heaven, and that light of glory wherein they were created, unto the lowest hell; and of this gelding, proceeds nothing but furies, that is, Heresies, Schisms Dissentions. 4. *Saturninus*, *Tacianus*, and his schollers, the *Encratites*, *Orgenists*, *Manicheans*, and all other Heretiks, who hath condemned Matrimony as an unclean thing, and not enjoyned by God, they are all like *Saturn*, being assisted by their brethren the Monsters of Hell; and do what they can to geld their father *Adam* of his posterity, and to rebel against Heaven; and what ensueth upon this gelding or condemning of Wedlock, but Furies and all kind of disorder and impurity? 5. The Children of Heaven and of the Light, must not (as *Cœlus* did) joyn themselves

themſelves in their affections to the Earth; for of this union ſhall proceed nothing but Monſters, to wit, earthly and fleſhly luſts, thoughts and works which will rebel againſt our ſouls, and geld us of all ſpiritual grace, and of our intereſt in the kingdom of Heaven, and then muſt needs be ingendred the Furies, to wit, the torments of Conſcience.

CORONIS.

Hyginus, l. 1. *She was the daughter of* Plegeas, *whom* Apollo *begot with child, and gave the Raven charge to look to her. But* Apollo *with his arrows killed* Coronis *for lying with* Chylus. *And having cut* Æſculapius *out of her Belly, bred him, and turned the colour of the Raven that kept her, from white to black.*

The INTERPRETER.

Lib. 2. In Corinth. 1. Hyginus will have *Coronis* killed by *Apollo*, but *Pauſanias* writes, That ſhe was killed by *Diana*; Ἀμυνομένης τὴν ἐς τὸν Ἀπόλλωνα ὕβριν, to revenge the wrong offered by her to *Apollo*. So *Pindarus* affirmeth, *Pythio. Ode 3.* that ſhe was killed by *Diana*'s golden Arrows, δαμεῖσα χρυσέοις τόξοισιν ὑπ' Ἀρτέμιδος, both may be true; for either they both ſhot at her, or elſe ſhe was killed by *Apollo*'s command and authority, and by *Diana* as the executioner. 2. Here we ſee, that adultery hath been of old puniſhed with death. 3. If corporal adultery be thus ſeverely puniſhed, what plagues muſt ſpiritual adulterers look for, who forſake God their true husband, and *Pythio. Ode 3.* go a whoring after other gods? 4. If the anger of theſe ſuppoſed children of a falſe god, be not in vain, as *Pindarus* ſaith, χόλος θεοῦ θνατοῦ γίνεται παίδων θεός. How dare we ſlight the anger of the true Son of the living God, whom we offend daily? 5. *Coronis* is killed by *Apollo*'s and *Diana*'s arrows, that is, killed by the Peſtilence; for the Sun and Moon by their heat and influence, as they are the cauſes of generation, ſo they are of Corruption. By their arrows, that is, their beams, the Air is oftentimes infected with peſtilential vapors. So *Homer* calls the plague that was ſent by *Apollo* among the Grecians, his Arrows;

Τὸν δὲ

Τίσιαν Δαναοὶ ἕμα πάντα σὺν βέλεσσιν. *Iliad. l. 1.*

6. This judgment fell upon *Coronis*, becauſe ſhe married, as *Pindarus* ſaith, χρυβδὰν πατρὸς, without her fathers knowledge. By which we ſee how dangerous & offenſive it is to God, for children to marry without their parents conſent. 7. *Diana* killed *Coronis*, by the command of *Apollo*, by which may be meant, that as the Moon hath her light from the Sun, ſo ſhe by her vertue oftentimes worketh upon ſublunary things. 8. Although *Apollo* killed the Mother, yet he preſerved the child *Æſculapius*, & reſcued him out of the fire, in which *Coronis* dead body was burning. How much more ready will our heavenly Father be, to deliver us from the fire of perſecution, as he did the three children out of the furnace of *Babylon*; he hath promiſed, that when we walk through fire, it ſhall not burn us. 9. *Coronis* was the daughter of *Phlegias*, which ſignifieth the heat of the Sun, for φλέγειν is to burn; ſo then *Æſculapius*, that is, Phyſical ſimples, and health, are begot of *Apollo*, and of the daughter of *Phlegias*, that is, of the influence and heat of the Sun. 10. *Apollo* delivered *Æſculapius* from the fire, whilſt his Mothers body was burning. *Pauſanias* ſaith, it was Mercury that reſcued him. I think by this they meant, that the force of Phyſical herbs depends on the Sun; and that without the help and influence of the Sun, there could be neither phyſick nor health. So, for the knowledge of moſt phyſical herbs, we are beholding to *Mercury*, that is, to Merchants, who by their Navigation have diſcovered to us, the uſe of Foreign Simples.

Nat. Comes, l. 4.

In Corinth.

CORIBANTES or CURETES.

THeſe were the Prieſts of Cybele, *who firſt dwelled upon the hill* Ida *in* Sicily; *whoſe Mothers name alſo was* Ida, *and their Fathers name* Dactylus, *whence they were called* Idæi Dactyli. *Theſe preſerved* Jupiter *from being devoured by his father* Saturn, *by beating of brazen inſtruments, that the childs voice ſhould not be heard.*

Natal. Comes, l. 9. c. 7.

The

1. BY these *Curetes* may be meant the winds, who may be called the Priests or Servants of *Cybele*, that is, of Earth, for she was the great Mother. The winds are subservient to the Earth in raising of rain, and conveying it to the Earth, in drying up the Earths superfluous moysture; in tempering the Suns excessive heat, & refreshing the air, by which all vegetables are cherished and prosper, and the Earth made a fruitful mother. 2. These *Corybantes* preserved *Jupiter* from being devoured by his father *Saturn*, when they beat their musical instruments. By which may be meant, that *Jupiter*, that is, the air, is preserved by the winds from pestilent vapors, and from the hurtful influence of the Heavens, chiefly from the Suns scorching heat, which would corrupt and infect the air, and destroy the creatures living in it, if it were not for the winds; so those climates are most subject to pestilences, where the winds blow seldom Hence these *Curetes* or Winds, are called by *Orpheus* κωρυκόγονοι πνοιαὶ κόσμου σωτῆρες. 3. *Jupiter* is preserved by the musick of these *Curetes*; so is the World, by the order and harmony of its parts. 4. *Cybele* was worshipped by these *Curetes*, whilst they danced in their armor, and beat their musical instruments; to let us see the use of musick in divine service, and that cheerfulness is required in the service of God. 5. *Ovid* saith, that they were begot of a great shower of rain, *Largoque satos Curetas ab imbri*; which confirms the former opinion of the Winds; for of much rain, are begot great winds. And therefore commonly after a great glut of rain, great and impetuous winds blow: But *Sabin* upon that place of *Ovid*, thinks that these *Curetes* were a multitude of foolish people met together in *Crete*, as if that Country had raigned fools. And that these were fools, is likely, saith he, by their shaking and turning of their heads, and jangling of Bells about them, and by frequenting of *Jupiters* Court; for such fellows are entertained in Princes Courts: Besides, the shaving of their hair upon their forehead, doth intimate so much; for they are called *Curetes*, from shaving their foreheads, and fools used to be shaved. But I think they rather

Metam. l. 4.

ἀπὸ τῦ κορύπτειν.

ἀπὸ τῆς κουρᾶς.

shewed

ſhewed their wiſdom then folly in this: For they were thus ſhaved, that their enemies might not catch them by their Forelocks, as once they did; neither could they be Fools that preſerved *Jupiters* life, and fed him, from whence they were called *Curetes*. And indeed they were *Jupiters* Lifeguard, who are commended for their skil in handling their arms; ſo that at once they could both *dance* and *fight*, therefore called the dancing gods: & from their brazen targets they called them θεὸς χαλκασπίδας. And becauſe of their vigilancy, they were named *Corybantes*, as if they uſed to ſleep but little, and that with their eyes open; for ſo κορυβαντᾶν ſignifieth, to ſhew that ſuch as guard Princes ſhould be skilful Souldiers, well-armed and vigilant. 6. The ſuperſtitious *Gentiles* thought that theſe *Corybantes* did ſend phrenſies & other mad diſeaſes among men, which kept them from ſleep. And ſo *Corybantia* in *Pliny* ſeemeth to ſignifie in *Corræus* his opinion. But *Turnebus* thinketh that this word ſignifieth, rather the place where mad-men were cured by the *Corybantes*: and ſo in *Ariſtophanes* κορυβαντίζειν, is to deſire the help and cure of the *Corybantes*. 7. *Regius* upon that place in *Ovid* above-named will have theſe *Curetes* to be overthrown for their prophaneneſs by *Jupiter* with rain: and ſo they were turned into Toadſtools: but *Jupiter* wanting men to worſhip him, metamorphoſed theſe Toadſtools into the ſame *Curetes* again. By this we may ſee what we are by ſin, even Toadſtools, or rather worſe; but by Grace and Repentance, of Muſhrooms we become men. 8. *Seneca*, *Clemens Alexandrinus*, *Euſebius*, and ſome others, make theſe *Corybantes* & *Curetes* to be different people, but agreeing in their kind of exerciſe and Divine ſervice: only I find that madneſs is attributed rather to the *Corybantes*, then to the *Curetes*, *Non acuta ſic geminant Corybantes æra, triſtes ut iræ de conviva Corybante videbis.* Anger and Wine make men as mad as the *Corybantes*. And in *Ariſtophanes*, παραφρονεῖν and κορυβαντᾶν, that is, to be mad, and to play the *Corybas* is all one. But this madneſs was voluntary and fictitious, not natural, or elſe it was cauſed by Satan, to confirm Superſtition; and therefore *Lucian* calls

ἀπὸ τῆς χορογραφίας.

ἀρχηγοὶ θεοί.

Plin. l. 11. c. 7: Def. Med. τὸ κ. Adver. l. 13. c. 24.

In Here. Oet. In Protr. Præ. Ev. l. 2. c. 5. Hor. l. 1. Juven. Sat. 5. In Veſpis. Eraſ. in Adv.

calls it κακοδαιμονᾶν. And indeed, their mad Enthusiasms were from an evil spirit, not from God, although *Cybele*, whom they worshipped was counted the mother of the gods, and she is stil'd by *Catullus*, *Domina Entheata*, the divinely inspired Mistress. Such as these *Corybantes*, were the mad Priests of *Baal*, who cut themselves, and so were those idolatrous Priests in *Brasil*, of whom *Lerius* writes; and those of whom *Apuleius* speaks, *Qui fanaticè absonis ululatibus constrepentes pervolitant cervices lubricis intorquentes motibus, crinesq; pendulos in circulum rotantes, & nonnunquam morsibus suos incursantes musculos.* The devil delights in cruelty, and he hath not wanted at all times such wicked Priests to preserve him, who take more pains to go to hell, then we to obtain heaven: who will scarce spare a little of our ill-got goods in the service of the true God, whereas they spared not their limbs and lives in the service of Satan. And how abominable their service was, being grounded upon the murther of one of their brothers, and how filthy, and beyond all modesty, their behaviour was in their Sacrifices, may be seen in *Clemens Alexandrinus* and out of him in *Eusebius*. How much then are we bound to God, who hath delived us from that slavery, and hath made us partakers of the purity and light of the Gospel? 9. These *Corybantes* are called by the Poets, *Semiviri Phryges*, from their effeminateness & gelding of themselves; and its thought that they were the same with *Lares Compitales* or *Semitales*, whose Images were set up in streets and high-ways, pointing out with their finger the right way to travellers, therefore called *Idæi Dactyli* and *Digitiitii* by the Latins, as *Del Rius* sheweth. These *Corybantes* also kept a continual jangling with cymbals and brazen drums; some think they were called *Curetes à curando*, from the care they took of *Jupiter* in his youth; but they who hold them to be *Jupiter's* children, call them so from their care of him in his old age, and of his funeral; and that they dwelt in *Creta*, which from them, as *Pliny* and *Solinus* observe, was called *Cureta*. But *Salust*, as *Lactantius* cites him, saith, That these *Curetes*, were said to breed and feed young *Jupiter*, because they were the first that taught Religion, and the service of God;

Met. l. 8.

In Praeterp.

In Præp. Evang. l. 2. c. 1.

In Sen. Thyest.

De Falic. Rel. l. 1. c. 21.

God; whereas indeed, they were the first that taught superstition. And as they used to be mad themselves, so they caused madness in others; the old Proverb is true, *Such Priests, such People.* If the Priest be mad, the people cannot be sober. I wish there were fewer of these *Corybantian* Priests amongst Christians; who though they do not jangle with Bells and Drums, dance in their Armor, and clash their Swords, yet they jangle too much with their Tongues; which causeth beating of Drums, and too much clashing of Arms and Swords amongst Christians And indeed we have Priests, no less giddy-headed then these *Curetes*; but I wish they would not only keep a jangling with their tongues, but also point out to us the way to Heaven with their fingers; for true Religion and Piety, consisteth both in doing well, & speaking well. The hand must go along with the tongue; and let them learn to subdue the lust and concupiscence of the flesh, not by gelding themselves with these *Galli*, or Priests of *Cybele*; or the Origenists of old, but by true mortification and repentance: And if they will be called the sons of God, let them be as careful of his service or honor, as the *Curetes* were of *Jupiters*, and as vigilant over themselves and flocks, as the *Corybantes* were over the young Prince.

CUPIDO.

OF Cupid's *Parents, some say he had none at all, others that he was engendred of* Chaos *without a Father; Some say he was the son of* Jupiter *and* Venus, *others of* Mars *and* Venus, *others of* Vulcan *and* Venus, *others of* Mercury *and* Venus, *&c. He was the God of Love, painted like a child with wings, blind, naked, crowned with Roses, having a Rose in one hand, and a Dolphin in the other, with Bow and Arrows,* &c.

The INTERPRETER.

1. I Find *Cupid* painted sometimes standing close by *Fortune*, to shew how much *Fortune* prevails in *Love* matters; and sometimes I find him standing between *Mercury* and *Hercules*, to let us see that *Love* is most prevalent, when it is attended on by Eloquence and Valor.

2. There is a twofold Love, to wit, in the Creator,

and in the Creature. Gods love is twofold, inherent in himself, and this is eternal as himself; therefore hath no Father nor Mother; or, transient to the Creature. This Love was first seen in creating the *Chaos*, and all things out of it, therefore they said that Love was engendred of *Chaos* without a Father: and when they write that *Zephyrus* begot *Cupid* of an Egg, what can it else mean, but that the Spirit of God did manifest his love in drawing out of the informed and confused Egg of the *Chaos* all the Creatures? The love of the creature is twofold, according to the twofold object thereof, to wit, God and the creature: that love by which we love God, is begot of *Jupiter* and *Venus*, that is, God; and that uncreated beauty in him is the cause of this love: and because the main and proper object of love is beauty (for we do not love goodness but as it is beautiful) and it is the object that moveth and stirreth up the (a) passion; therefore *Venus* the goddess of Beauty, is still the mother of *Cupid* or Love; which notwithstanding hath many Fathers, because this general beauty is joyned to many particular qualities, which causeth love in men according to their inclinations and dispensations: some are in love with wars, and count military skil and courage a beautiful thing, so this love is begot of *Mars* and *Venus*: others are in love with Eloquence and think nothing so beautiful as that, and so *Mercury* and *Venus* are Parents of this Love: some love Musick, and so *Apollo* begets this *Cupid*: and so we may say of all things else which we love, that there is some quality adherent to beauty, either true or apparent, which causeth love in us. Now that love, which all creatures have to creatures of their own kind, in multiplying them by Generation, is the child of *Vulcan* and *Venus*, for it is begot of their own natural heat and outward beauty: by beauty, I mean, whatsoever we account pleasing to us, whether it be wealth, honour, pleasure, vertue, &c. 3. The reasons why Love was thus painted, I conceive to be these: *Cupid* is a child, because love must be still young, for true love cannot grow old, and so die: *Amor qui desinere potest, nunquam fuit verus.* He hath wings, for love must be swift: he is blind, for love must

(a) *Passio movetur ab objecto.*

must wink at many things, it *covereth a multitude of sins*: he is naked, for amongst friends all things should be common: the heart must not keep to it self any thing secret, which was the fault that *Dalilah* found in *Sampson*'s love; he is crowned with roses, for as no flower so much refresheth the spirits, & delights our smell as the Rose; nothing doth so much sweeten and delight our life as Love; but the Rose is not without prickles, nor love without cares. The Crown is the ensign of a King, and no such King as Love, which hath subdued all creatures; rational, sensitive, vegetative, and senseless have their sympathies. The Image of a Lioness, with little *Cupids* playing about her, some tying her to a pillar, others putting drink into her mouth with an horn, *&c.* do shew how the most fierce creatures are made tame by love: therefore he hath a Rose in one hand, and a Dolphin in the other, to shew the quality of love, which is sweet and officious like the Dolphin, delectable and sweet like the Rose; his arrows do teach, that love wounds deeply, when we cannot obtain what we love: some of his arrows are pointed with lead, some with gold: he is wounded with a golden arrow, that aims at a rich Wife, and cannot obtain her: to be wounded with leaden arrows, is to be afflicted for want of ordinary objects which we love: and so his burning torches shew, that a lover is consumed with grief for not obtaining the thing loved, as the wax is with heat: *Ardet amans* Dido; *Uritur infœlix*; *Cæco carpitur igne*; *Est mollis flamma medullas*; *Hæret lateri lethalis arundo*, &c. These are my conceits of *Cupids* picture; other *Mythologists* have other conceits, applying all to unchaste and wanton love, whose companions are drunkenness, quarrelling, childish toyes, *&c.*

CYCLOPES.

These were the sons of Heaven, their mother was Earth and Sea; Men of huge statures, having but one eye, which was in their forhead; they lived upon mans flesh: Polyphemus *was their chief, he was their shepheard, and in love with* Galathea: *he having devoured some of* Ulysses *his fellows, was by him intoxicated with wine, and his eye thrust out. These*

Cyclopes *dwelt in* Sicily, *and were* Vulcans *ſervants in making* Jupiters *thunder, and* Mars *his Chariots*, &c.

The INTERPRETER.

1. BY the *Cyclopes* is meant water; for they were begot of *Neptune* and *Amphitrite*, as ſome ſay; and yet they were ſervants to *Vulcan*, which is fire; to ſhew, that in generation the fire can do nothing without water, nor water without fire. 2. Theſe *Cyclopes* are by ſome meant the vapors, which by the influence of Heaven, are drawn out of the Earth and Sea, and being in the air, engender Thunder and Lightning to *Jupiter*, as their names ſhew; they dwelt in *Sicily* about the Hill *Ætna*, becauſe heat is the breeder of Thunder; they were thruſt down to Hell by their Father, and came up again; becauſe in the cold Winter theſe vapors lye in the Earth, and by heat of the Spring are elevated. Wiſe *Ulyſſes* overcame *Polyphemus*, that is, man by his wiſdom and obſervation found out the ſecrets of theſe natural things, and cauſes thereof. *Apollo* was ſaid to kill theſe *Cyclopes*, becauſe the Sun diſpelleth vapors. 3. I think by theſe *Cyclopes* may be underſtood the evil ſpirits, whoſe habitation is in burning *Ætna*, that is, in Hell, burning with fire and brimſtone, being thrown down juſtly by God from Heaven for their pride, but are permitted ſometimes for our ſins to rule in the air, whoſe ſervice God uſeth ſometimes, in ſending thunder and ſtorms, to puniſh the wicked: They may well be called *Cyclopes*, from their round eye and circular motion; for as they have a watchful eye, which is not eaſily ſhut, ſo they compaſs the earth too and fro. They may be ſaid to have but one eye, to wit, of knowledge, which is great; for outward eyes they have not. Their chief food and delight is, in the deſtroying of mankind. *Polyphemus* or *Belzebub* is the chief, who having devoured *Ulyſſes* fellows, that is, mankind, the true *Ulyſſes*, Chriſt the Wiſdom of the Father came; and having poured unto him the full Cup, or the Red Wine of his wrath, bound him, and thruſt out his eye; that is, both reſtrained his power and policy. Theſe evil ſpirits, becauſe they are the chief ſowers of ſedition and

Brontes, Stropes, Harpies, Pyracmon.

and wars among men, may be said to make *Mars* his chariots. 4. Here we see that little *Ulysses* overcame tall *Polyphemus*; Policy overcomes strength. 5. We see also the effects of drunkenness, by it we lose both our strength and the eye of reason. 6. *Servius* [*in lib.* 3. *Æneid.*] thinks that *Polyphemus* was a wise man, because he had his eye in his fore-head near the brain: but I say he was but a fool, because he had but one eye, which only looked to things present: he wanted the eye of providence, which looks to future dangers and prevents them. 7. Here we are taught to beware of cruelty and security, for they are here justly punished. 8. The State of *Rome*, which at first had two eyes, to wit, two Consuls, became a *Polyphemus*, a huge body with one eye, when one Emperour guided all; this Giant fed upon the flesh of Christians in bloody persecutions; but when she was drunk with the blood of the Saints, *Ulysses*, that is, wise *Constantine*, thrust out the eye, and weakened the power of *Rome*, of that Giant which had made so much thunder of War in the World, and so many Chariots of *Mars*. 9. A Commonwealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but (*a*) Cyclopian cruelty and oppression, great men feeding on the flesh of the poor; then is nothing but intestine Wars and broyls, the servants of *Vulcan* making thunderbolts and Chariots for *Mars*: *Ætna* (*b*) resounding with the noise of their hammers on the anvil.

Bonteſque Steropeſque, & nudas membra Pyraemon.

So it was in Israel, when every man did what he listed. 10. An envious man is like (*c*) *Polyphemus*, he hath no charitable eye: he feeds and delights himself with the ruine and destruction of other men. 11. The Sun in the firmament, is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and mists arising out of the earth.

(*a*) *Cyclopum vita.*

(*b*) *Reſonat poſitis incudibus Ætna.*

(*c*) *Invidus non videns.*

CHAP. IV.
D.

DEDALUS.

HE was a famous Artificer, who having killed his sisters son, fled to Creta, *and was entertained of King* Minos, *whose wife* Pasiphae *being in love with a Bull, or a man rather of that name, she obtained her desire of him by the help of* Dædalus, *who shut her within a wooden Cow, and she brought forth the* Minotaur, *or man with a Bulls head, which the King perceiving, shut the* Minotaur, *and* Dædalus *with his son* Icarus, *within the Labyrinth that* Dædalus *had made: but by a thred he got out, and flew away with wings, which he had made for himself and* Icarus: *who not obeying his fathers advice, but flying too near the Sun, fell and was drowned: the wings he used were sails and oars.*

The INTERPRETER.

1. *Pasiphae* being taken with the love of Astronomy, and with the knowledg of the 12 celestial Signs, especially of the Bull, which *Dædalus* taught her, gave occasion of this fiction of *Pasiphaes* falling in love with the Bull. 2. *Dædalus* was a cunning Artificer, who found out divers tools and instruments for workmen: and the first that either made Images, or made their eyes moveable. Hence cunning engins and works are called, *Dædali machæra, Dædalea opera.* 3. Hell is the labyrinth into which we were cast for our sins, by a juster Judg then *Minos:* and should have been devoured by Satan the *Minotaur*, had not Christ helped us out by the thred of his Word, and wings of Faith. 4. They that give themselves to unlawful pleasures, with *Pasiphae*, shall bring forth that Monster which will devour them. 5. *Dædalus* made this Labyrinth, and was cast into it himself: So the wicked are caught in their own Nets, and

fall

fall into the pit which they dig for others. 6. *Dædalus* was guilty of Murther, therefore is justly pursued: for murther is never secure. 7. *Icarus* is justly punished, for refusing to hearken to his Fathers counsel: a good Lesson for all children. 8. Let us take heed of curiosity, pry not too much into the secrets of God, lest we have *Icarus* his reward: for all humane reason is but waxen wings. 9. Here we see for the most part, that young men are high minded and proud, but pride alwayes hath a fall. 10. Astronomers and such as will undertake to fore-tell future contingencies, or will take upon them such things as will pass humane power, are like *Icarus*: they fall at last into a sea of contempt and scorn. 11. The golden mean is still best, with what wings soever we fly, whether with the wings of honor or wealth, or of knowledg and speculation, not to fly too high in pride, nor too low in baseness. 12. If we fly to Christ with the wings of Faith, we must not mount too high in presumption, nor fall too low in desperation. 13. We see by *Pasiphae*, that a dishoneſt and disloyal woman will leave no means unattempted to fulfil her lustful and wanton desires. 14. Many women are like *Pasiphae*, outwardly they seem to be mortified, having the skin of a dead Cow, or wooden-cover: but within they burn with wanton lust.

DANAE.

SHe was the Daughter of Acrisius *King of the* Argivi, *who understanding that her son should be his death, shut her up within a brazen Tower, with her Nurse, into whose bosom* Jupiter *descended in a shoar of Gold, and of her begot* Perseus, *who with his Mother* Danae *were put into a Chest or Ark, and so committed to the mercy of the Sea: but the Ark arriving at the Isle* Seriphus, *where* Polydectes *was King, his Brother* Dictys *as he was fishing, found the Ark, which he opened, and found* Danae, *with her child, whom he brought home to his own house, and maintained them. Afterwards* Perseus *did many brave acts, as may be seen in his life.* Nat. Com. l. 7. c. 18.

Lact. de fabrel. 1. c. 11.

1. *Jupiters* falling into *Danaes* lap, in a ſhowr of Gold, was to ſignifie, that he, or ſome other rich man, under that name, by flinging good ſtore of Gold into her lap, obtained her favor or good will to lie with her; by which we ſee how Gold can overcome Virginity, yea, brazen Towers. *Aurum per medios ire ſatellites, & perrumpere amat caſtra potentius ictu fulmineo.* 2. By *Danae* may be meant Learning; which by *Acriſius* the Scholar, or Learned man, is hid and ſhut up in the Tower of his Brain, till *Jupiter*, or ſome rich and potent man, by gifts and rewards court her, aid, cheriſh and excite her; by which means *Perſeus* is begot, that is, learned Books are ſent abroad, which deſtroy *Meduſa*, that is, Ignorance, which turneth men into ſtupid ſtones; and *Andromeda*, by this means, is delivered from the Seamonſter, that is, by the means of learned Books, men are freed from many dangers, even from death and mortality it ſelf. For as *Perſeus* was received among the Stars, ſo Learning is immortal, and ſhineth in the night of Death: but in this age, we have few *Jupiters*, to encourage and incite learning with ſhowrs of Gold; nay, rather the Gold which was heretofore ſhowred down upon Learned men, is now violently carried away, partly by the one-eyed *Arimaſpi*, and partly by the greedy Griffons of this age, who build their neſts with ſacrilegious gold, which will miniſter occaſion of continual Wars between theſe two.

Horat.

Del Rius in Sen. oct.

In Corinth. 3.

3. *Perſeus*, the ſon of *Danae*, received from the Muſes or Nymphs, as *Pauſanias* writes, or from *Minerva*, as others, a Helmet and Wings, by which he overcame *Meduſa*, and eſcaped by flight in the air from *Meduſa's* ſiſter, when they purſued him. He overcame alſo *Bacchus*; by which may be meant, that by the help of Learning, we both eſcape danger, and overcome *Meduſa*, that is, ignorance: and *Bacchus*, that is, intemperance; and flie aloft upon the wings of honor and fame. 4. *Perſeus* was begot of *Danae*, by the help of Gold, ἀπὸ χρυσοῦ αὐτορρυτὸν, ſaith *Pindarus*, flowing freely, and abundantly; and

Pind. Od. 12.

and was preſerved from *Meduſa*, by the help of a Virgin, he means *Pallas*; to let us ſee, that Bounty is the life of Vertue; and that the ſingle life is a great help to further it. 5. It is thought, and it is moſt likely, that *Danae* was defloured by her uncle *Prætus*; who either corrupted her ſelf, or her Keepers, with good ſtore of Gold, which the Poets call, a ſhowr of Gold. So multitudes of Iron Darts is called by *Virgil*, an Iron ſhowr of darts, *Telorum ferreus imber*. And here we ſee, how ready wicked people have been in all times, to make God the author of ſin, and to impute their abominations to him. 6. Though *Perſeus* was begot of an inceſtuous marriage, yet he was an excellent man, and very fortunate in all his enterpriſes; who had got great wealth, by the death of *Meduſa*, by the help of which, and by his own wiſedom, ſignified by *Minerva*'s Target, which ſhe beſtowed on him; by the means alſo of his celerity, expreſſed by his heel-wings; and of his cunning, repreſented by *Mercuries* Sword; and of his ſecreſie in counſels, expreſſed by *Orcus* his Helmet: I ſay, by all theſe means, he became very famous and ſucceſsful, which might be the reaſon, why he was called *Jupiter*'s ſon. And thus God beſtows his outward bleſſings upon whom he pleaſeth. 7. Though *Danae* was ſhut up within the brazen Tower, yet ſhe was not ſecure from temptation and ſin. And what wonder, ſeeing the Angels were not ſecure in Heaven, nor *Adam* in Paradiſe: We ought therefore to be watchful in every place, ſeeing no place is priviledged from temptation. 8. Seeing *Jupiter* got within the brazen Tower, by this may be meant, that no place can exclude the preſence of God; and that no ſin can be ſo privately acted, which ſhall not be known. 9. In that *Danae* and her ſon are preſerved on the Sea, and entertained in a ſtrange Country; we may ſee the ſtrange Providence of God, and the Inhumanity of a Father to his Child, who found more favor in the Sea, and in a ſtrang Country, then at home of her own father.

DANAUS.

Hyg. l. 1. Apol. l. 2.

HE was *King of the* Argivi, *from whom the Grecians are called* Danai; *he was the ſon of* Belus, *and Brother to* Egyptus, *who forced him to marry his fifty Daughters to* Egyptus *his fifty ſons; but in one night the women being commanded by their Father* Danaus, *murthered all their husbands, only* Hypermneſtra *ſpared her husband* Lynceus. *The puniſhment of theſe daughters in hell, is that they are perpetually drawing of water in a ſieve, or filling a perforated veſſel, which flows out as faſt as they put it in.*

The INTERPRETER.

1. THeſe *Danaides*, ſo called from their Father *Danaus*, and *Belides*, from *Belus* their Grandfather, are tormented in hell for their murther, though they were commanded to it by their Father; we may learn hence, that we muſt not obey our earthly fathers in things that are unlawful; we have a father in Heaven, whoſe commands muſt be preferred to our earthly Parents. 2. By this alſo we ſee that murther, and indeed all other ſins, not repented of, are not only puniſhed in this life, but alſo hereafter eternally in hell, of which the Gentiles were not ignorant; how careful then ſhould we be of our actions? 3. In the puniſhment of *Danaus* daughters, we may ſee the condition of covetous and ambitious minds, who are ſtill filling, and ſtill empty, and the more they have, the more they covet; *Creſcit indulgens ſibi dirus hydrops*; in no better condition are covetous men, then theſe daughters; *Aſſidue repetunt quas perdunt* Belides *undas*: *urnaſque fruſtra* Danaides *plenas ferunt; vos quoque urnis quas feratis irritus ludit labor.* 4. It ſeems by *Lucian*, that this ſame *Danaus* was a hard father, who dwelling in *Argos* a dry country, πολυδίψιον, cauſed his daughters to go every day a great way to draw water, which might give an occaſion to this fable, for hard and continual labor is an hell to lazy people. 5. It is good that parents employ their daughters, and keep them from idleneſs, which is the cauſe many times of their ruin; yet they muſt not impoſe too much on them alone; for his daugh-

Horace. Ovid. Senec. Troes. Medea.

σκληραγωγεῖ τὰς θυγατέρας, ἢ αὐτὰς ἐν γῇ ἀνύδρῳ ἔθρεψεν, &c. *In dial. mar.*

aughter *Anymone* going one day to fetch water, was ra-
iſhed by *Neptune*; by which perhaps may be meant, that *Lucian. in Triton.*
he being weary of her labor and toilſome life, drown-
d her ſelf, or elſe being over-hot, might waſh herſelf in
he Sea, and ſo be drowned. 6. *Neptune* recompenceth
Danaus for taking away his Daughter, with a Well called *Lucian. ibid.*
from her name *Amymone*; by which his dry country was
much refreſhed. *Vives* thinks that he found out this Well *l. 18. c. 11. Aug. de civ. dei.*
himſelf; but however, by this we may ſee, that when
God takes away one comfort, he recompenceth it with
another; by this gift of *Neptune* alſo may be meant, that
Springs and Fountains have their original from the Sea.
7. *Neptune* beſtoweth this Spring of water upon *Danaus*,
but he uſeth his own induſtry to find it out, and labor
to dig it; ſo we muſt uſe our induſtry and diligence to
find out, and make good uſe of the Springs of living wa-
ter, which God hath revealed to us in his Word. 8. *Ju-* *Sat. 6.*
venal complains of the Roman women in his time, who
uſed not to murther their husbands as theſe *Belides* did,
but to poyſon them;

Occurrent multæ tibi Belides, atque Eriphylæ,
Mane Clytemneſtram nullus non vicus habebit.

We cannot complain that our women, do often poyſon
or murther their husbands; but yet too many with the
poyſon and ſharp ſword of their tongues, murther them
in their good names & eſtates; which is their ſecond life;
and we may complain of one Roman woman, called the
Whore of *Babylon*, who hath poyſoned more ſouls, then
all the old Roman women did bodies. 9. The husband-
mans toil is like that of theſe *Danaides*, it is never at an *Virgil. l. 3. de nat. rerum.*
end, *Agricolis redit labor actus in orbem*; and as their leak-
ing Veſſel was never full, ſo we are never filled with
the fruits of the earth, ſaith *Lucretius*.

Nec tamen explemur vitai fructibus unquam:
Hoc (ut opinor) id eſt, ævo florente puellas.
Quod memorant liticem pertuſum congerere in vas:
Quod tamen expleri nulla ratione poteſtas.

10. Ungrateful and forgetful men, as alſo negligent and
careleſs hearers of Gods word, are like theſe ſieves of
Danaus his daughters, they are ſtill receiving, but are ne-
ver

In Pſeud. ver the fuller, nor better. So *Plautus*, *In pertuſum ingeri-*
mus dicta dolium, operam ludimus. Hence it became a pro-
Eraſ. in adag. verb, Εἰς πίθον τετριμμένον ὕδωρ ἀντλεῖς. You draw
Plin. l. water in a ſieve, that is, your labor is to no purpoſe; and
28. c. 2. yet we read, that *Tucia*, a Veſtal Virgin, carried water in
Pauſan. a ſieve; but that was miraculous, or elſe an eluſion of Sa-
in Corin. tan. 11. Not only did theſe *Danaides* murther their huſ-
bands, but alſo ἀποτέμνουσι τὰς κεφαλὰς cut off their
heads, to ſhew their father that they had done the fact:
In which we may ſee the cruelty of ſome women; as the
ſtory of *Judith*, *Herodias*, the wife of *Mark Anthony*, to-
wards the head of *Cicero*, and others can witneſs. And as
theſe women did to their husbands, ſo hath that ſpiritu-
al woman of *Babylon* done, in poyſoning the peoples ſoul
Danai genus infame. Hor. with error, and then in cutting off by untimely death
the Princes, or heads of the People. 12. Here alſo we may
ſee the judgment of God againſt inceſtuous marriages;
here the husbands are murthered; the murtherers lived
in perpetual diſgrace here, & were afterward tormented
in hell: The father that made the match was murthered by
Lynceus, or *Linus*, his ſon in law. 13. We ſee that the e-
vil which wicked men labor moſt to avoid, falls at laſt
upon them; for *Danaus* underſtanding that one of his
daughters husbands would kill him, cauſed him to inſti-
gate his daughters to this wicked murther of their huſ-
bands, thinking thereby to be ſecure; but he was decei-
ved, for *Hypermneſtra* ſaved her husband, and he after-
ward killed his father in law. Thus wicked men can no
ways fly from the judgments of God; there is neither
ſtrength, nor wiſdom, nor policy, againſt the Lord. 14.
In *Hypermneſtra*. we may learn to prefer Gods com-
mands, and a good conſcience, to the unjuſt commands
of Parents and Superiors, and rather to incur the diſ-
pleaſure of our earthly, then of our heavenly Father;
and to put on her reſolution, namely, to ſuffer torments,
rather then wrong Juſtice, or a good Conſcience.

Me pater ſævis oneret catenis,
Hor. l. 3. *Quod viro clemens miſero perfidi;*
Od. 1. *Me vel extremos Numidarum in agros*
Claſſe relegat.

3. Though commonly *Danaus* his fifty daughters are said to draw water in Hell, yet there were indeed but forty eight, as we may see in *Pindarus*; for *Hypermnestra* spared her husbands life, and *Amymone* was ravished by *Neptune*: So that these two had no hand in this murther.

Τεσσαρεσ-κοντα καὶ ὀκτω παρθε-νοισι. *Pind. Od.* 9.

DEUCALION.

HE was the son of Prometheus *and* Pandora, *a just and religious man, who was the first that built a Temple to the gods. When the Earth was drowned, he and* Pyrrha *his wife, were saved on* Parnassus; *and being advised by* Themis, *they flung behind them the Bones of Mother Earth, that is, Stones, and they became men and women, with which the Earth was again peopled.*

The INTERPRETER.

1. *Deucalion* was said to make men of stones, because he brought them down from their habitation in the stony Hills, to dwel in the fruitful Plains below. 2. *Parnassus* on which he was saved, was called first *Larnassus* from λάρναξ an Ark, or covered Cock-boat, in which, he and his wife were saved. 3. By the circumstances of the Dove, which *Deucalion* sent out, and by the Ark in which he was saved; it is plain, the Scripture hath been used in the contriving of this fiction. 4. *Deucalion* may be the type of a Minister; he must be the son of *Prometheus* and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function. His name should be *Deucalion*, which may be made of δεύω to moisten or water, and καλεῖν to call; for their office is to water the barren ground of mens hearts, and to call them to repentance and grace. They must be just as *Deucalion* was, and build up the living Temple of God; they must strive to save both themselves and others, from the floud of Gods wrath; and if others will not be saved, yet let them do their duty, and be *Deucalions* still, and so they shall save themselves, when others shall perish. *Pyrrha* which may be derived from πῦρ, must be their wife; that is, they must have the fire of *zeal*, and *Gods Word* must be in their mouth, like a fire to burn up the chaff. *Parnassus* the *Hill of the Muses*, must be their *place of retreat* and

and abode; without University-learning they are not fit to save themselves and others; and when they come down from *Parnassus*, or come abroad out of the Universities, they must strive of stones to raise up children to the God of *Abraham*; and they must fling behind them all earthly and heavy burthens, forgetting that which is behind, and striving to that which is before, and so they shall make the stony hearts of men, hearts of flesh. 4. By this fiction, the Gentiles might have taught themselves the doctrine of the resurrection; for if stones cast on the ground could become men, why should they not believe that (a) our bodies faln to the earth, shall in the last day resume their ancient form, by the power of him who first gave it? 6. Magistrates, and such as would bring rude and barbarous people to civility, and of stones to make them men, must have the perfections of *Deucalion*, prudence, religion, justice, *&c. Themis* or justice must be their counsellor, without which nothing should they do: but chiefly let them take heed of covetousness, they must cast the love of earthly things behind them, & so they shall make men of stones; that is, men will be content to forsake their stony caves and rocks, and will frame themselves to the City life. And what are men without (b) religion and civility but stones, representing in their conditions the nature of the place where they live? 7. *Deucalion* turned stones into men, but Idolators of stones make gods; such a god was *Jupiter Lapis* among the Romans, by whom they used to swear, and these stony gods turned the worshippers into stones; for *they that made them are like unto them, and so are all they that worship them*; the Idolater is a spiritual fornicator, committing whoredome with the earth, which affordeth the materials, and he brings in the form. 8. It is not the least happiness to hide ones self in *Parnassus* amongst the Muses; for a Scholer to spend his time privately and quietly in his study, whilst the tumultuous flouds of troubles and crosses prevail abroad in the world. 9. Here we see that God is a punisher of impiety, and a preserver of good men. 10. By *Deucalion* & *Pyrrha* may be understood water & fire, heat and moisture, of which all things are generated in the earth.

(a) *Ejusdem est reficere qui fecit, Tertul.*

(b) *Petrones Fest. Russpices, Tertul. l. 1. de anima.*

DIANA.

DIANA.

She was the Sister of Apollo, *and daughter of* Jupiter *and* Latona, *the goddess of hunting, dancing, child-bearing, virginity, who still dwelt in Woods, and on Hills; whose companions were the* Dryades, Hamadryades, Oreades, Nymphs, *&c. She was carried in a silver Chariot drawn with white stags; she was painted with wings, holding a Lion with one hand, and a Leopard with the other: on her altar men were sacrificed.*

The INTERPRETER.

1. *Diana* was wont to be painted sitting in a Chariot drawn with two horses, the one white, the other black; by which doubtless was meant both the swiftness of her motion, & the diversity of her aspects; for the white horse represented her brightness in the full, and the black her darkness in the wane or change: 2. *Diana* is the Moon, called *Apollo*'s, or the Suns sister, because of their likeness in light, motion, and operations; The Daughter of God, brought out of *Latona* or the Chaos; she came out before her brother *Apollo*, and helped to play the mid-wife in his production; by which I think was meant, that the night, whereof the Moon is Ruler, was before the day, the evening went before the Morning; so that the Moon did as it were usher in the Sun: heretofore the Calends of the Months were dedicated to *Juno*, or the Moon. She hath divers (a) names for her divers operations, as may be seen in *Mythologists*: in *Macrobius* she is called τύχη fortune, from her variableness, as both being subject to so much changes, and causing so many alterations. *Scaliger* observeth, that she was called *Lya*, or *Lua*, from *lues* the Plague, because she is the cause of infection and diseases, by which the Soul is loosed from the Body; she was called *Fascelis* from the bundle of Wood, out of which her Image was stoln, by *Iphigenia Agamemnon*'s Daughter; but I should think that she was called *Lya*, from loosing or untying the Girdle, which young women used to do in her Temple, called therefore λυσίζωνον, in which Temple, Virgins, that had a mind to marry, used first to pacifie *Diana*

(a) *Juno, Luna, Diana, Lya, Hecate, Proserpina, Dyctinnis,* Ἄρτεμις *Lucina,* τύχη, *Fascelis,* Χορία.

Diana with ſacrifices. She was alſo called χθονία, that is earthly; becauſe they thought there was another Earth in the Moon inhabited by men. Doubtleſs in that they called her *Hecate* or *Proſerpina*, the Queen of Hell, they meant the great power that ſhe hath over ſublunary bodies, for all under the Moon may be called *Infernus* or Hell, as all above her is Heaven; this free from changes, that ſubject to all changes. And perhaps ſhe may be called *Hecate* from the great changes that ſhe maketh here below, every hundredth year. She may be called *Diana* from her divine power, *Juno* from helping, *Proſerpina* from her creeping; for though ſhe is ſwift in the lower part of her *Epicycle*, yet in the upper part thereof ſhe is ſlow; *Luna quaſi una*, as being the only beauty of the night; *Dictinnis* from a net, becauſe fiſhers and hunters uſe nets, and of theſe ſhe is ſaid to have the charge; for the Moonlight is a help to both, They called her ἄρτεμιν *quaſi* ἀεροτέμιν, from cutting the air; *Lucina*, from her Light, her hunting and dancing was to ſhew her divers motions, for ſhe hath more than any Planet, fix at leaſt, as *Clavius* obſerves: Her virginity ſheweth, that though ſhe is near the Earth, yet ſhe is not tainted with earthly imperfections. She is a help to childbearing, for her influence and light when ſhe is at Full, is very forcible in the production and augmentation of things: Her converſing on Hills and in Woods, ſhews that her light and effects are moſt to be ſeen there, for all herbs, plants, and trees feel her influence: and becauſe ſhe hath dominion over the fierceſt beaſts, in tempering their raging heat by her moiſture, She holds a Lion and a Leopard in her hand, whoſe heat is exceſſive, but tempered by the Moon. Her ſilver chariot ſhews her brightneſs; the ſtags and wings do ſhew her ſwiftneſs: And becauſe her light increaſing and decreaſing appeareth like horns, therefore the Bull was ſacrificed to her, as *Lactantius* obſervs. Her arrows are her beams, or influence, by which ſhe cauſeth death and corruption: In reſpect of her corniculated, dimidiated, and plenary aſpect, ſhe is called (a) *Triformis*, and *Trivia*, becauſe ſhe was worſhipped in places where three ways

(a) *Tria Virginis era Dianæ.*

ways met. The dancing of all the Nymphs and Satyrs, hews how all take delight in her light: her hunting is to hew how in her motion she pursues and overtakes the Sun. 3. A rich Usurer is like *Diana*, for he is χθόνιος, n earthly man, a great hunter after wealth, who hath his nets, his bands and bills. He wounds deeply with his Arrows *Proserpina* and *Lya*, for he creeps upon mens estates, nd he brings a plague upon them: though he dwels in rich Cities, yet his hunting and affections are set in Hills nd Woods, that is, in Farms and Mannors, which by morgages and other tricks, he catches. He is carried in a silver chariot drawn with stags, because fearfulness doth till accompany wealth, with which he is supported. He would fain fly up to heaven with the wings of devotion, ut the Lions and Leopards in his hands, with which he devours mens estates, keeps them back. *Diana* was a Virgin, yet helped to bring out children; so money, though barren in it self, yet bringeth great encrease. He will not e appeased without bribes, no more then *Diana*; nay, many a mans estate is sacrificed upon his altar, who doth not unloose their girdles as in *Diana*'s Temple, but quite ursts them. 4. They that will live chast, must with *Diana* ive on Hills and Woods, and use continual exercise; for dleness and great Cities, are enemies to Virginity. 5. Every good man should be like *Diana*, having the wings of divine Meditation, the courage of the Lion, and swiftness f the stag, his feet should be like Hinds feet, to run in he way of Gods commandments. 6. Gods Church is the rue *Diana*, the daughter of God, sister of the Sun of righeousness, who is a Virgin in purity, and yet a fruitful Mother of Spiritual children, whose conversation is sequestred from the world. She is supported in the silver Charior of Gods Word, in which she is carried towards eaven, being drawn with the white stags of innocency & ear; she holdeth in her hands Lions & Leopards, the Kings f the Gentiles, who have suffered themselves to be aught & tamed by her: she flieth with the wings of faith nd devotion, & hunts after beasts, that is, wicked men, to atch them in their nets, that she may save their souls, and with her arrows kil their sins. *Diana* was *midwife* to bring

forth *Apollo*, so the Church travels in birth, till Christ be formed in us, & brought forth in our holy lives. And as it fared with *Diana*'s Temple, which was burned by *Erostratus*, so it doth with the Church, whose Temples have been robbed, defaced, and ruinated by Prophane men.

DIOMEDES.

HE *was King of* Ætolia, *who having done many brave exploits in the Trojan War, helped to carry away the* Palladium, *killed divers Trojans, encountred with* Hector *and* Æneas, *and wounded* Mars *and* Venus: *she being enraged against him for it, made his wife dote upon another man, with whom she committed adultery, which caused* Diomedes *to forsake his own home, and go to* Apulia, *where he helped* Daunus *the King against his enemies, and setled him in his Kingdom; but* Daunus *afterwards understanding that he was hated by the gods for his insolency, murthered him, whose companions did so much lament his death, that they were turned into singing Swans, or rather into Herns, called therefore* Diomedæ aves, *and* Heroides. *There was also another* Diomedes, *King of* Thrace, *who used to feed his horses with mens flesh, whom he murthered; for which cruelty,* Hercules *gave his flesh to be devoured by his own horses.*

Nat. Comes, l. 7. c. 5.
Hyginus, l. 1.
Palep. lib. 1.
Apollod. lib. 2.

The INTERPRETER.

1. IN that *Diomedes* after so great success against his enemies, wounds the gods; we may see how insolent the most are in their prosperity, not only ungrateful and forgetful of God, who hath advanced and assisted them; but also by their pride, insolency, and wicked lives they wound him. 2. In that for all his success and happiness, his bed is dishonoured by his wife, and he murthered by *Daunus*, we may learn, not to trust in, or be puft up for, outward prosperity, which is never sincere and pure, but mingled with much unhappiness, Sugar *tempered* with Aloes. And though wicked men for a while shine with honor, yet their light ends in darkness, their joy determines in sorrow, and their candle goeth out in a stinking snuff. 3. When we give too much way to sorrow, we degenerate into brutish creatures, as *Diomedes* his fellows did, who therefore were transformed into Sea-birds; whereas men should subdue their sorrow to reason, and especially

cially Christian men, who believe the Resurrection; therefore justly were these fellows of *Diomedes* transformed into Birds, both because they exceeded in their complaints and sorrow; and because, he for whom they mourned, was one that for his insolency and pride was hateful to the gods. 4. It is likely that *Diomedes* his fellows, being affrighted with his death, fled suddenly away by sea to some Island, which might give occasion of this fiction, that they were metamorphosed into Sea birds. 5. The other *Diomedes* of *Thrace* is said to feed his horses or mares rather, with mens flesh, to signifie that his daughters were notable and unsatiable whores, prostituting their bodies to all strangers, and robbing them when they had done; or else by this may be meant, that *Diomedes* was so much given to multiplying and feeding of horses, that he did undo his subjects, by taxes and exactions, to maintain his horses and stables. 6. *Virgil* will have *Diomedes* his fellows, to be turned into Birds before his death, which calamity fell upon him for wounding of *Venus*.

Insula Diomedæa.

Et socii amissi petierunt æthera pennis
Fluminibusque vagantur aves, (hæc dira meorum
Supplicia) & scopulos lachrymosis vocibus templunt, &c. *Æn. l.* 11.

By which we see, that oftentimes the people are punished for the Princes sins, and both Prince and people for their rebellion, pride, and insolency against God. 7. Here also we may see what fooliſh and weak gods the Gentiles worshipped, which could be wounded by mortal men; as *Mars* and *Venus* were by *Diomedes*. And what a weak god was *Diomedes* himself, who as St. *Austin* saith, being slain, could never revive again, *Aut humanam revocare naturam*. 8. These *Diomedian* Birds, whether Herns, or Storks, or Swans, is uncertain, *Pliny* gives them teeth, and fiery eyes; and he with *Aristotle* writes, that they were gentle to the *Grecians*, because *Diomedes* was a *Grecian*, but fierce and cruel to the *Illyrians* that murthered him; for they have hard and great beaks, with which, saith *Austin*, they often wound and kill men. This may let us see, that murther never goeth without punishment; and that God many times causeth the beasts and birds to revenge it. 9. *Pliny* writes, that in the Island, over a-

Lib. 18. *c.* 16. *de Civit.* *Plin. lib.* 10. *Arist. in Mirab. Audit.*

againſt the coaſt of *Apulia*, in which was the Temple of *Diomedes*, who was buried there; there be certain Sea-birds, no where elſe to be ſeen, every day waſhing and purging with their wet wings and beaks full of water in this Chappel or Temple of *Diomedes*, which might occaſion this fiction, to wit, that theſe Birds were *Diomedes* his fellows. 10. *Pauſanias* writes, that he built a Temple to *Apollo*, another to *Minerva*, and the third to *Hippolitus*, after his return from *Troy*. I wiſh all Souldiers would imitate him, in doing works of Piety, after they have wounded God with their impiety. 11. *Pindarus* writes, that *Minerva* made *Diomedes* immortal, ἄμβροτον ζαν δὰ γλαυκῶπις ἔθηκε θεόν. But this cannot be ſo, for he was ſlain; therefore I think his meaning is, that *Diomedes*, that is, vertuous men, and valorous Commanders, are made immortal in their fame, by *Minerva*, that is, by the help of learning, for *Dignum laude virum muſa vetat mori.* 12. *Homer* and *Euripides* do commonly joyn *Diomedes* and *Ulyſſes* together; but they make *Diomedes* the more valorous and daring, *Ulyſſes* the more wiſe and cunning; to let us ſee, that valour and wiſdom do well together; and indeed in wars, ſtrength and policy, ſhould go hand in hand.

Pind. *Od.* 10.

Horat.

DODONE.

SHe was the daughter of Jupiter *and* Europa, *who gave the name to that City of* Chaonia *in* Epirus, *and to the Vocal Grove near to it; where the Temple of* Jupiter Dodonæus *ſtood, & in it the moſt ancient Oracle among the Greeks. In this Foreſt, the Oracles were delivered partly by the ſpeaking Trees themſelves, & partly by two Pigeons that frequented that place.*

The INTERPRETER.

1. OF this πολυγλώσσε δρυὸς, or many-tongued Oak, the Poets write frequently. In *Seneca* it is called *Chaonis loquax quercus*, and *quercus fatidica*; by *Claudian*, *Chaoniæ quercus: Rurſuſq; locutæ——in te Chaoniæ moverunt carmina quercus*; by *Virgil*, the Wood of *Jupiter*, where the Oaks uttered Oracles, *Nemorumq; Jovi quæ maxima frondet——Æſculus atq; habitæ Grais oracula quercus.* This Wood did abound with Acorns, on which men fed, before *Ceres* taught

Sophocl. *Herc.* *Oet.* 3. *Conſul.* *Honor.* *Georg.* 2.

taught them the uſe of Corn; therfore *Virgil* calls Acorns *Chaonias glandes*, and all glandiferous woods, by the name of *Dodona*, *victum Dodona negabat*. And becauſe in it was excellent Braſs, therefore he calls the beſt brazen Kettles, *Dodoneos lebetes*, as the richeſt Braſs was called, *æs Corinthium*. And becauſe the Prieſts were continually beating upon Braſs, therefore *æs Dodonæum* became a Proverb appliable to them, whoſe tongues are always pratling. *Homer* ſaith, that *Jupiters* council was known by this Oak, Θεοῖο ἐκ Διὸς ὑψικόμοιο δρυὸς βουλὴ. *Ovid* ſaith, that this Wood of *Dodona*'s ſeed, *de ſemine Dodonæo*, intimating thereby, that it was planted either by *Dodone* the Nymph, or by *Dodonus Jupiter*'s ſon. Of this wood was built the famous ſhip *Argo*, which *Valerius Flaccus* calls *Dodonida quercum, Chaoniiq; famulam Jovis*. But how the Oracles were delivered, is doubtful: ſome will have them uttered by Pigeons, others by women called Pigeons, others by the Trees themſelves, and others by the ſounding of Braſs Kettles or Bells, which were ſo placed, that the one being ſtruck, all the reſt ſounded. Some will have the whole Wood to be vocal; others, but only one Tree in it, which was a Beech; others ſay, not the Trees, but the Pigeons on the Trees propheſied: But I think that neither Trees nor Pigeons ſpake, but ſome boys or knaviſh Prieſts within the hollow trees; which is moſt likely, for when the trees were cut down the Oracles ceaſed: And as for the Pigeons, I believe Satan under that ſhape did ſpeak, and ſo delude the world to confirm ſuperſtition, as *Mahomet* afterward did by his Pigeon; or elſe by theſe Pigeons might be meant women, which had the gift of prophecying as the *Sybil*; they were call'd Pigeons, either becauſe they had that name, or elſe becauſe they transformed themſelves into that ſhape, by Satans help, or, becauſe they uſed ſuch groaning as the Pigeons do, when they uttered their Oracles. 2. *Herodotus* tells us, that theſe were two black Pigeons; and *Servius* ſaith, that *Jupiter* beſtowed them upon *Hebe*, who flying abroad, the one came to *Epirus*, and perſwaded to build the Temple of *Dodone* for *Jupiter*, the other ſetled in *Lybia*, and there urged the building of another

Georg. 1.

Æn. 3.

Eraſ. in Adag.

Odyſſ. 19.

Meta. 7.

Argon. l. 1.

De la Cond. in Geor. 2.

ἱερὰ τῆς θεοῦ φαγὸς. *Pauſ. Attic. l.* 1.

Lucian is deceived in ſaying, this tree was Αὐτόφωνος, *In ſomnio ſeu Gallo. l.* 2.

In l. 3. *Æn.*

Temple and Oracle for *Jupiter*, call'd *Templum Hammonis*.
Pigeons are peaceable creatures, and the emblems of
See Ser. Claud. Fauſan. Flaccus. Lucian. Heſiod. Sophocls Pliny. peace; and by this we may gather, that men of peace, as *Solomon* was, are fitteſt to build temples. But in that theſe Doves were black, it was a fit color for thoſe that erected temples to the Prince of darkneſs, they were Pigeons that erected temples, but they that pull them down are Kites and Ravens, if they were black that erected temples to a falſe god, much blacker are they (ſure as black as hell) who overthrow the temples of the true God. 3. *Argo*, the firſt Ship, was built of the timber of this Grove; ſome ſay her keel only, others her poop or ſtern only; but all agree that this ſhip ſpake, and uttered Oracles. But I believe by this *Argo*, or firſt ſhip, they meant *Noahs* Ark; which indeed was the firſt Ship in the World, & the only ſhip that ſpake, for it did in a manner preach repentance
Lib. 2. to the diſobedient World for 120 years together. 4 *Pliny* and others write, that near this Grove was a Fountain called alſo *Dodona*; whoſe water could extinguiſh burning torches, and light thoſe that were extinguiſhed; how true this is, I know not; but this I know that God many times worketh beyond and above the courſe of nature, and that he ſuffereth Satan many times to work wonders; and it is moſt likely, that this might be a fiction grounded upon the true ſtory of *Eliah*, who with water kindled the wood on the Altar, with which the Sacrifice was conſumed: and Satan, who is Gods ape, might imitate this miracle, as the Inchanters of *Egypt* did the miracu-
Lib. 2. lous works of *Moſes*. 5 *Herodotus* ſaith, that this was the moſt ancient Oracle of *Greece*, and it was to this that *Deucalion* went after the Flood, and received an Oracle from the Pigeon. But I think, this alſo is grounded on the true ſtory of *Noahs* Flood, who employed the Dove; and by his return with an Olive branch, underſtood that the
Fluviæ Hyades in Virg. & Hor. ἀπὸ τοῦ ὕειν. waters of the flood were abated. 6. From this *Dodona* were ſeven Nimphs called *Dodonides*, who were by *Jupiter* placed among the ſtars, to wit, in the head of *Taurus*: theſe 7 ſtars are called *Pleiades*, alſo *Atlantides* and *Hyades*; and were ſaid to be *Bacchus* nurſes, becauſe when they riſe, and fall, they cauſe rain, by which the Vines are maintained

tained and cherished. 7 When *Liber* had lost his understanding, being by *Juno* made mad, he did not recover his understanding, until he made his address to this Oracle of *Dodona*; & because there was a water to pass between him, and the Temple he, got over the water upon the back of an Ass; this may be true, but this is certain, That we who have lost our understanding in heavenly things, can never recover that, till we repair to the true Oracles of the Scriptures opened to us by preaching, & let us not refuse the help of an Ass, even of the meanest Minister, if he can help us over the water, and bring us to heaven.

CHAP. V.

E.

ELYSIUS.

THe Elysian *Fields were places of pleasure, in which the Souls of good men after this life, did converse; enjoying all those delights which they affected in this life.*

The INTERPRETER.

Lucian (*Lib.*2.*Ver. Hist.*) shews, that among other delights of the *Elysian* fields, the Trees that grew there, were of Glass all, & the fruits of these Trees were curiously and diversly wrought Drinking glasses, which were filled presently with delicate Wine, as soon as they were pluckt off. There was also continual feasting, and good chear; a brave Paradise for our Epicures & Drunkards, who would desire no other heaven then this. 2. *Elysium* is a place of liberty, as the word sheweth; for they only enjoy it, who are loosed from their bodies; not only Poets, but Scriptures also have described these *heavenly* joys under earthly terms, for our capacity. There is paradise, in which is the Tree of Life; there shines another Sun then here, to wit, the Sun of Righteousness; there are Rivers of Pleasure; there are the Flowers of all Divine Graces; there is a perpetual Spring, the Musick of Angels, the Supper and wedding Feast of the Lamb, the *New Jerusalem* all built of precious stones, the Fountain of Living Waters, all kind of Spiritual Fruits, the continual breath of Gods Spirit, *&c.* And, as none could enter

the *Elysian* fields, till he was purged, so no unclean thing can enter into the *New Jerusalem*. The Blood of Christ must purge us from all sin: and as they must pass *Acheron*, *Phlegeton*, and other Rivers of Hell, before they can have access to those delightful fields: so we must pass thorow fire and water, troubles and persecutions, before we can enter into Heaven. And thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

ENDYMION.

HE was a fair Shepherd; who falling in Love with Juno, *who was presented to him in the form of a Cloud; was thrust down from Heaven into a Cave, where he slept thirty years; with whom the Moon being in love, came down oftentimes to visit and kiss him.*

The INTERPRETER.

1. *ENdymion* was King of *Elis*, who for his Justice, obtained of *Jupiter*, that he should sleep perpetually; to shew, that after a toilsom life, there can be no greater happiness, then continual rest and quietness. And this should encourage Kings and Magistrates to endure the molestations of their Government with patience, seeing their short troubles shall end in perpetual rest. 2. It is thought that *Endymion* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, That the Moon loved him: But I think these uses may be made of this fiction. 1. *Endymion* is a rich man, and riches make men fair, though never so deformed; and with such, the Moon, that is, the World (as unconstant as the Moon) is in love. These are the men whom the World kisseth and honoureth; but when these rich *Endimions* set their affections upon wealth, (for *Juno* is the goddess of wealth) then do those lose Heaven, and fall into the sleep of security, saying, *Soul take thy rest, thou hast store laid up for many years*, with that rich Farmer in the Gospel, and so they lose their Souls for a shadow, (for such is wealth) and this shadow brings upon them spiritual stupidity, that they cannot be rouzed from their Cave, though

Gods

Gods Word ſhould ſhine on them as clear as the Moon. 2. By *Endymion*, *Adam* may be meant, who was fair, whil'ſt Gods Image continued with him; but when he fell in love with *Juno*, *Jupiter*'s wife, that is, affected equality with his Maker, he was thruſt out of Paradiſe into this world, as into a Cave; where he was caſt into a dead ſleep, or the ſleep of death; from which he ſhall not be awaked, though the Moon ſo often viſit him; that is, ſo long as the Moon ſhall ſhine and viſit the Earth (which ſhall be till the diſſolution of all things) man ſhall ſleep in the grave. 3. By *Endymion*, may be meant thoſe over whom the Moon hath dominion; for Aſtrologers obſerve, that every man is ſubject to one Planet or other, more or leſs. Such men then, over whom the Moon ruleth, are unſtable, ſubject to many changes, nimble bodied, quick in apprehenſion, deſirous of glory; and ſuch a one perhaps was *Endymion*, therefore the Moon was ſaid to love him; and ſuch becauſe they affect honour and popular applauſe, which is but air, may be ſaid to be in love with *Juno* which is the Air; and indeed honour is but air, or a cloud. 4. Every man may be called *Endymion*, for we are all in love with air and empty clouds, with toys and vanities, which makes us ſo ſleepy and dull in heavenly things; and the Moon is in love with us, changes and inconſtancy ſtill accompany mans life; to ſignifie which inſtability of humane affairs, the feaſt of new Moons was kept among the *Jews*; and the *Roman* nobility uſed to wear little pictures of the Moon on their ſhooes, to ſhew, that we are never in one ſtay: For which cauſe I think the *Turks* have the Half-Moon for their Arms. 5. When *Endymion*, that is, mankind ſlept in ſin, the Moon, that is, our Saviour Chriſt (whoſe fleſh is compared to the Moon, in *Pſal.* 73. by St. *Auguſtine*, as his divinity to the Sun) in his fleſh viſited us, and dwelt amongſt us. This Moon was eclipſed in the Paſſion, and this Moon ſlept in the Grave with *Adam*, and the Full Moon was ſeen in the Reſurrection; this is he who hath kiſſed us with the kiſſes of his mouth, whoſe love is better then wine, whoſe light ſhined in darkneſs, and the darkneſs comprehended it not.

6. The

6. The Moon falls in Love with sleepy *Endymion*; that is, carnal and sensual pleasures, and earthly thoughts, invade those that give themselves to idleness, security, and laziness; For the Moon in regard of her vicinity to the earth, may be the symbol of earthly minds. And because she is the Mistress of the night and of darkness, the time when carnal delights are most exercised, she may be the symbol of such delights; and because of her often changing, she may represent to us the nature of fools, which delight in idleness; as the Moon did in *Endymion*. 7. *Endymion* in this may signifie the Sun, with whom the Moon is in love, rejoycing (and as it were) laughing in her full light, when she hath the full view of him, and every moneth runing to him, and overtaking him, whose motion is slow, and therefore he seems to sleep in regard of her velocity.

ERICHTHEUS.

Hygin. l. 1. Apollod. lib. 3.

HE *was the son of* Pandion, *Whose four daughters made this bargain among themselves, That if any one of them died, the rest should kill themselves*; *About that time*, Eumolpus, Neptun's *son, making war against the* Athenians, *over whom* Erichtheus *was made King by* Minerva; Neptune *demanded of the King, because he had slain his son in that war, one of his daughters for a sacrifice*; *the King having offered one of them, the rest according to their bargain, killed themselves; and afterwards* Erichtheus *upon* Neptune's *request, was overthrown by* Jupiter's *thunder.*

The INTERPRETER.

1. HEr is a rash and wicked covenant grounded upon preposterous affection, made between these daughters of *Erichtheus*; and as the making of it was wicked, so the keeping of it was worse. God will have mercy, and not sacrifice; and he is rather content that we break an unlawful covenant made with him, then violate any of the lawful commandements given by him.

Virgil. γῆν ἐρεχθῆος

2, This *Erichtheus* was bred up by *Minerva*, which sheweth he was a Scholar. He was King of *Athens*, which was from him called *Erichthea*: *Qualis Erichthei olim portatur Athenis*; and his son *Cecrops* afterward succeeded him

him in the Kingdom, whence the *Athenians* were called *Cecropidæ*. He was also fortunate in his War, in overthrowing the *Eleusinians*, and killed their General *Eumolpus*; yet he was for all this other happiness, unhappy in his children, *Nihil est ab omni parte beatum*, we must not look for perfect happiness here; our life is mingled and composed of sweet and sowr; for he lost his four daughters, and after his death, his sons conspired against *Cecrops* the elder brother, and drove him out of his kingdom. 3. *Erichtheus* was content to part with one of his daughters to *Neptune*, when he demanded her for a sacrifice; and yet what impatience do we see many times in Christian parents, when God calls any of their children away, though by a natural death? 4. *Erichtheus* was so plagued for killing *Neptune*'s son, who came to bereave him of his kingdom, that he must sacrifice his daughter, and at last have his house overthrown, and himself killed with thunder, having lost his other three daughters by a voluntary death. What plagues and torments do they deserve, who wound and kill the Son of the true God, with their wicked lives, who came into the world, not to destroy us, or to take away a Kingdom from us, as *Eumolpus* intended to *Erichtheus*, but to save us, and and to purchase, even with his own blood, a Kingdom for us? 5. We see here in *Neptune* the cruelty of those heathen gods, who were never satisfied with blood; for *Neptune* must have both the life of *Erichtheus* his daughter, and his own life too; whereas the true God is gracious and merciful, and slow to anger, and full of compassion, though we offend him daily. 6. *Erichtheus* was thought by some to have immediately sprung out of the earth; for which cause the *Athenians* would be called αὐτόχθονες as immediately begot of the earth; in memory whereof they used to wear golden Grashoppers, which the *Greeks* call τέττιγας. Hence they were named *Tentigophori*, for these creatures are immediately begot of the Earth; but as the *Athenians*, so we may all call our selves the sons of the Earth; for out of the Earth we were taken, and to the Earth again we shall return, she being the common Mother of all mankind, and not

Eurip. Phœniss. Act. 3.

Horace.

Pausan. in Achaic.

In Orat. περὶ τῆς παραπρεσβείας. not of the Athenians alone, as *Demosthenes* would have it; Μόνοι γὰρ πάντων αὐτόχθονες ὑμεῖς; and this may teach us humility, *Quid superbis terra & cinis?* 7. *Erichtheus* sacrificed his daughter, to save his Countrey, as afterward *Marius* did in the Cimbrick war; for he to save his Country, sacrificed his daughter *Calphurnia*. These men were counted doubtless good Patriots, as *Junius Brutus* also was, who killed his two sons for his Country, *Vicit amor Patriæ*. And I confess our Country is to be preferred to our children or our selves, for *Dulce & decorum est pro Patriâ mori*; yet withal, we must observe the Apostles rule, We must not do evil that good may ensue thence. Murther, and chiefly such unnatural murther, must needs be abominable in the sight of a merciful God, who delights not in the death of a sinner, and will not have *Isaac*, but a Ram to be sacrificed to him; therefore *Agamemnon* in sacrificing his daughter *Iphigenia* to the Winds, *Jeptha* who offered his daughter to God, and others; did this out of a preposterous devotion, or rather by the instigation of Satan, that murtherer from the beginning, then any command of God. 8. *Herodotus* records, that at *Athens* this earth-born *Erichtheus* had a Temple erected to him, in which were to be seen *Minerva*'s Olive-tree, and *Neptune*'s Spring of water, which they bestowed upon the City. If the *Athenians* did so much honour their King that came from the Earth, with a Temple of Stone, should not we much rather honour our King, Christ Jesus, that came down from Heaven, by dedicating to him the living temples of our bodies? in which we should have alwayes the Olive-Tree, and Spring of water, that is, the peace of conscience, and water of repentance. By this Temple also, and by the Olive and Spring of water, may be meant, that Religion, peace, and plenty, are most commonly joyned together. 9. *Cicero* writes, that both *Erichtheus* and his daughters were honoured as gods after their death, for their love to their Country. And *Pausanias* records, that in his Temple called *Erichtheum*, was an altar for *Jupiter*, on which they offer no sacrifice, perhaps to shew their displeasure against him, for killing their King; and for this cause there

Plutarch. Par. 20. Virgil. Horat.

Lib. 5. Ἐρεχθεὺς ὃν τῆς γῆς τέκον.

Lib. 3. de Nat. Deorum. Ad Attic.

is

is another altar for *Neptune*, on which, not he, but *Erichtheus* was worshipped, because *Neptune* procured the Kings death as is said.

ERIPHYLE.

She was the wife of Amphiaraus, *who understanding, that if he went to the* Theban *war, he should be killed, hid himself, till he was betrayed by his wife* Eriphyle; *who to that end received a golden chain from* Polynices. *Being forced therefore to go to war, left this in charge with his son* Alcmeon, *that as soon as he should hear of his death, he should kill his Mother:* Amphiaraus *was killed by* Pyrrhus, *or rather by Earth-quake: Upon the report of which news,* Eriphyle *was murthered by her son.* *Hygin. Apollod. l. 3.*

The INTERPRETER.

1. HEre we may see the force of Gold, *Quid non mortalia pectora cogis, Auri sacra fames?* and the baseness of avarice, which shaketh off all natural affection; so that where this taketh place, there is no tye between friend and friend, father and son, husband and wife, so strong, which covetousness will not break; it is therefore justly called by the Apostle, *the root of all evil.* 2. In *Amphiaraus* we see the nature of a revengeful disposition, in commanding his wife to be murthered for betraying him. We Christians have learned otherwise, to wit, to render good for evil, to forgive our enemies, to pray for those that persecute us, and to leave revenge to God, to whom properly it belongeth, and he will repay. 5. In *Alcmeon* we see the unnaturalness of a Son, and his prepostrous love and obedience to a Father, in murthering his own Mother. Mothers may learn from hence, not to dote too much upon their children; for many times they prove their destruction, and are deprived of life, by those to whom they gave life. 4. The covetousness of *Eriphyle*, was the cause both of her husbands destruction, and of her own, nay, of the whole family; for *Alcmeon* her son, afterward being troubled in conscience for the murther of his mother, run mad; and after he had wandred up and down many Countries, at last was killed. All this mischief proceeded from covetousness, as *Horace* sheweth, *Concidit auguris Argivi domus, ob lucrum demersa* *Virg.* *Apollod. l. 3.* *Plut. de sera vindict.* *Lib. 3. Od. 16.*

demersa exitio. And so *Propertius* to the same effect.

Te seelus accepto Thracis Polymnestoris auro
Nutrit in hospitio non Polydore pio.
Tu quoque ut auratos gereres Eriphyla lacertos,
Dilapsis nusquam est Amphiaraus equis.

Lib. 3. Eleg. 13.

Virg. Æneid. 6. Hom. Odyss. 11.

Hence covetous *Eriphyle* is placed in Hell by the two Princes of Poetry, as being a fit place for that sin; by the one she is called *Mesta*, Sad, for such are covetous wretches, still sad and pensive; and by the other συγερὴ, Odious or hateful, because she took precious Gold for her beloved husband: συσεφὴν τ' ἐειφύλλω 'Η χρυσὸν φίλῳ ἀνδρὶ δόξατο τιμήεντα; and therefore the word συγερόν, is from *Styx*, the River of Hell, to shew, that covetous *Eriphyle* was as hateful as hell it self. 5. *Eustathius* upon *Homer* writes, that *Amphiaraus* and his wives brother *Adrastus*, had been at variance, and at last agreed, that in all future controversies between them, they should refer themselves to the arbitration of *Eriphyle*, which they did, and she being corrupted, preferred her brothers welfare to her Husbands life; in this, violating the Law of Matrimony, which bids the Wife forsake Father and Mother, and cleave to her Husband. And by this, husbands are taught, not to rely too much upon the judgment of their wives; for even in matters of judgment, they may truly be called the weaker vessels. 6. This ill-gotten chain, after it had passed from *Eriphyle* through many hands, it was at last dedicated to the Temple at *Delphos*, by the sons of *Thegeus*. The best use we can make of ill-gotten goods, is to bestow them on the Church, and poor, or on pious and charitable works. This is to make friends to our selves of unrighteous Mammon. 7. Though *Eriphyle* did not kill her husband, yet *Pindarus* calls her ἀνδροδάμαντα, her husbands murtherer or subduer; to shew us, that as well the counsellor as the actor is guilty of murther, or of any other hainous sin. 8. *Amphiaraus* was a Propher, and fore-knew that he should be killed, if he went in that expedition, yet for all that he would venture to go. Thus many a man wittingly and willingly runs into his own ruine; so that he

Eustathius.

Pausan. in Bæotick.

τὸν ἀνάθημα ἐς Δελφούς.

Nemeor. Odyss. 9.

he may say with him in the Comick, *Vivus videnſque pereo.* *Terent. Eunuch.*
9. *Amphiaraus* was not slain by any shot or stroke in the war, for he had escaped all danger, and was coming away, but was overtaken with an Earthquake, and swallowed up by the Earth. Thus there is no flying from God; he that flyeth shall not flye away, and he that escapeth shall not be delivered; though they dig into Hell, thence shall mine hand take them; though they climb up to Heaven, thence will I bring them down; and though they hide themselves in Carmel, I will search them, *&c.* Therefore deservedly did he perish, that preferred his wifes counsel to his own knowledge and safety, yea, to *Jupiters* own command; for *Jupiter* by thundering upon the going out of the Army, warned them that that expedition would prove unfortunate, as *Pindarus* sheweth, ὧν Κρονίων ἀστεροπᾶν ἐλελίξας, *&c.* 10. The old Scholiast upon *Juvenal* reports this story otherways, to wit, that *Eriphyles* husbands name was *Euriphylus*, the son of *Telephus*, who being wounded by *Achilles*, was cured by him upon condition, that he should never afterward assist the *Trojans*, nor any of his; which he faithfully undertook by a covenant, which his son brake, and was killed by *Pyrrhus*, *Achilles* his son. Here we see how severe God is in punishing the breach of an oath or covenant; for though *Telephus* kept it, yet his son broke it, and was killed by his son, to whom the oath was made. If God punish the son who made not the covenant, shall the father that made it escape if he break it? 11. After this chain of *Eriphyle* had been dedicated to the Temple of *Delphos*, it was carried away with other plunder, when the Temple was robbed by the *Phocenses*; but it proved no less fatal to those that wore it, then the gold of *Tholouse*, or *Sejanus* his horse, all of them falling into divers mischiefs. If God punish severely the robbing of idolatrous Temples, how will he spare the violation or sacriledge of his own house.

Nemeor. Od. 9. *Sat. 6.* *Cæl. Rho. l. 12. c. 13.*

ERICHTHONIUS.

This was a Monster, or a man with Dragons feet; begot of Vulcan's *seed, shed on the ground whilest he was offering violence to* Minerva *the Virgin. Which monster notwithstanding*

ding was cherished by Minerva, *and delivered to the daughter of* Cecrops *to be kept, with a caution that they should not look into the Basket to see what was there. Which advice they not obeying, looked in, and so grew mad, and broke their own necks.*

The INTERPRETER.

1. ERichthonius was the first that found out the use of Coaches and Chariots, to hide his deformed and serpentine feet in:

Prima Erichthonius *currus, & quatuor ausus*
Jungere equos, rapidisque rotis insistere victor.

So, many men go about to hide their foul actions, and excuse them, but not to reform them. 2. *Vulcan* shedding his seed on the ground, is the Elementary fire, concurring with the Earth, in which are the other two Elements, and of these, all Monsters are procreated; and by *Minerva*, that is, the influence of Heaven, or of the Sun, cherished and fomented; though not at first by God produced, but since *Adams* fall, and for the punishment of sin. 3. *Vulcan* offering wrong to *Minerva*, is that unregenerate part of man, called by the Apostle, *The law of our members, rebelling against the law of the mind.* Of which ariseth that spiritual combate and strife in good men, which is begun by the flesh, but cherished and increased by the spirit, till at last the spirit gets the victory. 4. *Minerva*, that is, he that makes a vow to live still a Virgin, must look to have the fiery *Vulcan* of lust to offer him violence, and he shall never be free from molestation and trouble; therefore better marry then burn: And if he entertains any unchast thoughts, though his body be undefiled, yet he is no pure Virgin, as *Lactantius* (*de falsa Religione, lib.* 1. *c.* 17.) sheweth, that *Minerva* was not, because she cherished *Erichthonius*; therefore an unchast mind in a chast body, is like *Minerva*, fomenting *Vulcans* brat. He is a pure Virgin, saith St. *Jerom*, (*Lib.* 1. *adver. Jovin.*) whose mind is chast as well as his body. And this he ingenuously confesseth, was wanting in himself. 5. *Minerva*, that is, Wisdom, hath no such violent enemy as *Vulcan*, that is, fiery anger, which doth not only overthrow wisdom in the mind for a time, for it is a short fury; but is also the

cause

cause of *Erichthonius*, that is, of all strife and contention in the World. 6. War is a fiery *Vulcan*, an enemy to learning or *Minerva*; the cause of *Erichthonius* monstrous outrages and enormities, and oftentimes fomented by seditious Schollars, and learning abused. 7. *Erichthonius* is a covetous man, as the word shews; for ἔρις is contention, and χθὼν χθονὸς is the earth; and what else is covetousness, but a presumptuous desire of earthly things, and the cause of so much strife and contention in the world. This monster came of *Vulcan*, the god of fire, that is, of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva*; the Soul, which is the seat of Wisdom. 8. *Tertullian (Lib. de Spectaculis)* saith, that *Erichthonius* is the Devil; and indeed, not unfitly, for he is the father of all strife, and of avarice. He hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; whosoever with delight shall look on him, shall at last receive destruction. 9. Let us take heed we pry not too curiously into the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were. 10. A Magistrate or Governor must be like *Erichthonius*, who was himself King of *Athens*. He must be both a Man and a Dragon; if the face of Humanity and Mercy will not prevail, then the Dragons feet of Vigor and Justice must walk. 11. If any fiery or cholerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva* and conceal the injury and our own grief, as she did *Erichthonius*. 12. Though the preserving and cherishing of *Vulcans* child, is no certain proof that *Minerva* lost her virginity, neither did she lose it, though *Vulcan* offered her violence, because there was no consent; yet it becomes all, chiefly Virgins, to avoid both the evil, and the occasion thereof, that there may be no suspition.

EUMENIDES.

These were the three Furies, the daughters of Pluto *and* Proserpina, *or of Hell, Darkness, Night, and Earth. In*

Heaven they were called Diræ, *in Earth* Harpiæ, *in Hell* Furiæ. *They had Snakes instead of Hairs, brazen Feet, Torches in one hand, and whips in the other, and wings to fly with.*

The INTERPRETER.

1. THe Ancients did worship the Furies with Sacrifices, Altars and Temples, as they did the other gods, not, that these might do them any good, but that they might do them no hurt; there they worshipped the gods *Averrunci*, so called, *Ab averruncando*, or *avertendo*, that they might forbear to hurt them. It is the part of every wise man, not to exasperate a potent adversary, but to mitigate his fury. Thus we must deal with tyrants; though they do not love us, yet we must fawn upon them, that they may not wrong us. 2. There was a Temple in *Achaia*, dedicated to the Furies, into which whosoever went, that was guilty of murther, incest, or such like impieties, fell presently distracted and mad. I doubt me, that Temple is still extant among us, and that too many have been in it; there is such madness, and so many distractions and distempers among us. 3. Commonly these three Furies are taken for the tortures of an evil Conscience, proceeding from the guilt of sin; they cause fear, and Fury, as the word *Erinnys* signifieth; Hell is the place of their abode, and where they are, there is Hell; the tortures whereof are begun in the consciences of wicked men. 4. There are three unruly passions in men, answering to these three Furies. Covetousness is *Alecto*, which never giveth over seeking wealth: And indeed, this is the greatest of all the Furies, and will not suffer the Miser to eat and enjoy the goods that he hath gotten:

——— *Furiarum maxima, juxtà*
Accubat, & manibus prohibet contingere mensas: Æn. 6.

This is an Harpy indeed, not only delighting in rapine, but polluting every thing it hath, *Contactu omnia fœdat immundo*, Æn. 3. This may be called *Jupiters* dog, or rather a dog in the manger, neither eating himself, nor suffering others to eat. The second Fury is, *Megæra*, that is, Envy, full of poyson and snaky hairs. The third is *Tysiphone*, which is inordinate anger, or a revengeful disposition: the burning Torch and Wings, shew the nature of Anger; all

all these have their beginning and being from Hell, from darkness and night, even from Satan; and the twofold darkness that is in us, to wit, the ignorance of our understanding, and the corruption of our will. But as the Furies had no access unto *Apollo's* Temple, but were placed in the Porch, (*Ultricesque sedent in limine Diræ*, *Æneid.* 8.) although otherwise they were had in great veneration; so neither have they access unto the minds of good men, which are the Temples of the Holy Ghost. 5. Gods three judgments which he sends to punish us, to wit, plague, famine, and sword, are the three Furies. (a) *Megæra* is the plague, it sweeps and takes away multitudes; the famine is (b) *Alecto* which is never satisfied; and the sword is (c) *Tysiphone*, a revenger of sin, and a murtherer. These have their seat in Hell, as they are sent from, or raised by Satan; and in Heaven also, as they are sent by God, without whose permission Satan can do nothing. They may be called Harpies, from ἁρπάζω, as the Furies were, because they snatch and carry all things headlong with them; and *Diræ*, *quasi Dei iræ*, being the effects of Gods anger. They are *Jupiters* dogs, the executioners of Gods wrath, and devourers of sinners; they come swiftly with wings, and tread hard with their brazen feet. The plague is the snake that poysoneth; the famine is the torch that consumeth and burneth, the sword is the whip that draweth bloud. 6. Ministers should be *Eumenides*, from εὐμένης, that is, gracious, benevolent, of a good mind, as the word signifieth, being properly taken. They should have the wisdom of Serpents in their heads, the torch of Gods Word in one hand, the whip of Discipline in the other; the wings of contemplation, and the brazen feet of a constant, and shining conversation.

a ἀ μὴγα & ἄιζω.
b Ab ἀ & λήγω.
c ἀ πίπτω & φόνος.

EUROPA.

SHe was the daughter of Agenor, *whose beauty* Jupiter *so much admired, that transforming himself into a Bull, he carried her on his back from* Sidonia *to* Crete: *Her Father* Agenor *sent his three sons to find her out, or else never to return to her Father.* Phœnix *went to* Africa, *and there staid, from whom the* Africans *were called* Pœni; Cilix *gave the name to* Cilicia; Cadmus *was admonished by the*

Hygin. Nat. Comes. Paleph. Apollod.

Oracle at Delphos, *that he ſhould follow a certain Ox, and in the place where he lay down, he ſhould build a Town, and there reign: From this Ox,* Boetia *was ſo called.* Cadmus *afterward killed the Dragon that kept the* Caſtalian *Fountain, of whoſe Teeth, being ſowed by the advice of* Minerva, *ſprung up the armed* Spartans, *who killed each other.*

The INTERPRETER.

*Lib.*8. *cap.*23. 1. *Palephatus* by this Bull, will have to be meant a Sea-Pyrate of that name, who carried away divers young Ladies, & among the reſt, *Europa* the Kings daughter, & brought them to *Crete.* 2. *Natalis Comes* thinks, that this Bull was a ſhip of *Crete*, ſo called from the Picture of the Bull upon its ſtern; in which ſhip were the *Grecians*, who carried away *Europa.* 3. Here we ſee the impotency and violence of Venereal love, which ſo much overthroweth reaſon in men, that it makes them degenerate into wild Beaſts, and makes them no better then mad and laſcivious Bulls; for who would think elſe that *Jupiter* would transform himſelf into a Swan, a Bull, a Satyr, and Gold, if love had not perverted his ſenſes, as the *Greek* Diſtick ſhews.

Ζεὺς κύκνος, ταῦρος, σάτυρος, χρυσὸς δ' ἔρωτα
Λήδης, Εὐρώπης, Ἀντιόπης, Δανάης.

*Meta.*2. And ſo *Ovid* may well wonder at it, that he, *Qui nutu concutit orbem Induitur faciem tauri mixtuſque juvencis Mugit & in tenebris formoſus obambulat herbis.* And who would think that ſo beautiful a Lady as *Europa* was, ſhould dote ſo much upon a Bull, as to get upon his back, and ſuffer her ſelf to be carried through the deep Sea, of which women are naturally afraid? *Improbe amor, quid non mortalia pectora cogis?* Such was the unnatural and wicked love of *Paſiphae* to a Bull, that ſhe begot of him the Minotaure, who by *Virgil* is called, *Proles biformis, Veneris monumenta nefandæ.* 4. The raviſhing of *Europa* by *Jupiter*, that was then King of *Crete*, was the occaſion of great wars between the Cretians and Phœnicians; ſo was the raviſhing of *Helena* by *Paris*, the cauſe of ten years wars between the Trojans and Grecians, and of the utter ruine of that City; by which we ſee how ſeverely God

Virg. Æn. 4. *Æn.*6.

puniſheth

punisheth the exorbitant lust of Princes. 5. God oftentimes permits one sin to be punished by another, and the law of retaliation to be exercised by wicked men one towards another; for *Herodotus* writes, that these were *Grecians* inhabiting *Crete*, who therefore ravished *Europa* from the *Phœnicians*, because these *Phœnicians* had before ravished the daughters of *Inachus*. 6. Of *Jupiter* and *Europa* were begot *Rhadamanthus*, *Sarpedon*, and *Minos*, all three eminent men both for their valor and justice; *Fortes creantur fortibus*, of heroick parents are most commonly begot heroick children, but many times when either of the Parents is defective or vitious, mungrel children are begot. 7. The sin of lust is pleasing in the beginning, but in the end it is bitter and unpleasant, like a Scorpion stinging with its tail, and causing sorrow, shame, and discontent. Thus *Europa* that was so in love with the Bul, as to forsake her fathers house, country and friends, & to go with him to *Crete*, rageth with indignation at her folly, as *Horace* sheweth;

Lib. 1.

August. de Civit. l. 18. *c.* 12.

Lib. 3. *Ode* 27.

Impudens liqui patrios penates;
Impudens Orcum moror: O deorum
Si quis hæc audis, utinam inter errem
Nuda leones, &c.

8. The common opinion is, that this third part of the earth, which we call *Europe*, is so called from *Europa* the daughter of *Agenor*; but I rather think with *Bochartus*, that it is call'd *Europe* by the *Phœnicians* in their tongue *tur oppa* אפא תור, as in Greek λευκοπρόσωπος, white face, or beautiful to see; because the *European* faces are fairer and whiter then the *Africans*. And though the Region of *Europe* be the least, yet it is *omnium terrarum pulcherrima*, the beautifullest and pleasantest of all Lands, if we consider the goodly Cities, flourishing Kingdoms, Arts and Sciences, Fields and Rivers, and the temperateness also of the Air, which I think was signified by *Jupiters* ravishing of *Europa*; for *Jupiter* is the air, to which *Europa* was married, to shew the sympathy that is between the Europian soil and the Air. Hence *Europa* was called ἑλλώτις and *Hellotia*, from the Hebrew *Haloth* praise, as being of all earthly Regions, most worthy of praise.

Geogr. Sac. l. 1. *c.* 15. *Pliny.*

הלרת

9. Here we may ſee the madneſs of the Gentiles in deifying *Europa*, nay the very Bull, and making him a conſtellation; the dog alſo that watched and kept her, muſt be made a ſtar too; and becauſe *Agenor* was much grieved that his daughter ſhould be ſo carried away, and never more ſeen; his crafty Prieſts made him believe, that ſhe was deified; and that it was *Jupiter*, that was ſo in love with her, and carried her away in the form of a Bull; therefore they erected a Temple to her, and cauſed the *Sydonians* to ſtamp upon their ſilver, the picture of a Bull carrying *Europa*, as *Lucian* ſheweth. 10. That this Bull was a ſhip that carried *Europa* is moſt likely; as alſo, that Ram which carried *Phryxeus*; for it was ordinary to call their ſhips by the name of Beaſts; ſo we read of *Crii* and *Tragi*, that is, Rams and Goats, or Ships ſo called. So *Virgil* calls one of *Æneas* his ſhips, the Whale, the other the Centaur. So *Rhodiginus* obſerves, that χηνίσκος, the little Gooſe, is the name of a ſhip; for the Greeks call a Gooſe κῆνα. 11. *Europa* firſt looked upon the Bull, then began to admire him, then ſhe drew near and touched him; at laſt became ſo bold, as to get upon his back, and ſo was carried away into the Sea. Thus the Devil deals with us, before he carry us quite away into the ſea of miſery and deſtruction; he inſinuates himſelf into our ſenſes, and through theſe Windows, creeps into the mind and affections; and at laſt, from admiring and affecting, comes boldneſs in ſinning, and in the end, a total deſtruction. 12. *Jupiter* ſubmitted his crooked back to the maid that was ſet upon him, ſaith *Nonnus*, κυρτὸν ὀπισθοτένους λοφιὴν ἐπιδήπτει κέρη. In this he ſhewed the part and duty of good husbands, who being the ſtronger ſhould ſupport the weaker Veſſels, and bear with their infirmities, and carry them through difficulties; yet they muſt not be ſo uxorious, as to ſuffer themſelves to be rid or trod upon, by their inſolent Wives. 13. *Jupiter* confeſſeth in *Moſchus* the Poet, that it was the love of *Europa* that drove him to paſs, or meaſure over ſo great a Sea, and to aſſume the ſimilitude of a Bull: σὲ ἕ πόθος μιν ἔπεισε πόσιν ἁλὸς ἐμπερήσασθαι Ταύρου εἰδόμενον.

De dea Syria. Immani corpore Priſtis Centauro invehitur magna, Æn. 5. Lib. 16. c. 17. Ut vidi, ut perii, ut me malus abſtulit error. Virg. Bic. A.

Idyll. 2. Europa.

This

This is most certain, that it was the love which Christ bore to his Church, that caused him to lay aside the glory of his divinity; and take upon him the form of a servant, and become lesser then the Angels, yea, more deformed then the sons of *Adam*; a worm, and not a man; the shame of men, and contempt of the people, and to pass through the bottomless Sea of his Fathers wrath; through which he hath safely carried us into the Land of the living far better then the Land of *Crete*. 14. *Moschus* describes and commends *Europa*'s basket, both from the richness of its matter, from the curiousness of its workmanship, and the variety of sweet flowers in it, Ἄυσε ἦ χρύσιον πάλαιον φέρειν, &c. by which, I think, may be meant, the riches, beauty, and arts of the *Europians*. 15. Though *Europa* was much grieved and impatient in consenting to go with the Bull, through such dangers of the Sea, and to forsake her friends, and fathers house and Countrey, yet she comforts her self in this, That she did not pass those moist paths of the Sea, without God; οὐκ ἀθεὶ γὰ ταῦτα διέρχομαι ὑγρὰ σκέλεθα. So we must in all our afflictions and dangers acknowledg Gods providence, who hath promised, that when we pass through fire & water, he will be with us. 16. Many Maids are like *Europa*, they think the married life, the only comfortable and contented life, but many times, by experience they find it otherwise; and that they enter with *Europa* into a sea of cares and dangers, from which they would fain return again; but it is then too late to repent.

Idyll 2.

Mosch.

Idyll. 2.

CHAP. VI.

F.

FERONIA.

THis was the Goddess of the Woods, who had a Grove under the Hill Soracte *in* Italy, *which casually once being on fire, and the neighbouring inhabitants endeavouring to rescue her image, and to carry it away thence; the Grove (as they say) grew suddenly green again.*

Servius, Æn. l. 7.

1. BY *Feronia* so called, *à ferendis fructibus*, they meant the natural faculty of vegetation, & fructification in Trees; for because the Gentiles knew not the true God, they deified every natural vertue, or spiritual quality in the world. 2. This *Feronia* was *Jupiter Anxur* his wife, who was called *Anxur*, because he was worshipped in that place, and because he wore long hair, and was not shaved; and perhaps they married *Feronia* to *Jupiter*, to shew, that the air and the natural faculty of the trees, concur to the generation of fruits. 3. *Dionysius Halicarnassæus* writes, that when many Lacedemonians were offended at the rigor of *Lycurgus* his laws, they resolved to forsake the City, and to seek out for some new Plantations; wherefore after a tedious and dangerous voyage at Sea, they landed in a part of *Italy* and setled there, which they called *Feronia*, *à ferendo*, from their patience and long endurance upon the Sea; the memory whereof, they would have to be perpetuated in this name; and for this cause, and partly to shew their gratitude for their preservation, they built a temple there to the honour of the goddess *Feronia*. As these *Lacedemonians* did, so should we do; we ought to free our selves from the cruel tyranny of Satan, and with patience and long suffering, sail over the tumultuous Sea of this world, until we arrive at the land of the Living, where we shall receive the comfort and reward of our patience. 4 *Feronia* was the goddess of Libertines and freemen, and in her Temple servants were made free, received there the cap which was the badge of liberty, & there they were shaved. This temple stood in a green Grove, of which *Virgil* speaks, *Viridi gaudens Feronia luco*, because perhaps that Wood was full of Bays, Hollies, and other Trees that are still green, or else he hath relation to the miracle of the sudden greeneſs of the Wood after it was set on fire. There was also a spring of Water, called by *Horace*, *Feronia Lympha*. This Wood was also full of flowers, therefore by some she was call'd the goddess of flowers. Hence *Dionysius* writes, that *Feronia* in the Greek, is *Anthrophoros*, that is, Flower-bearer, and *Philastephanos*, or lover of garlands: But we have a

Quasi ἀνὰ ξύρον sine novacula.

Antiq. Rom. l. 1.

Æn. l. 7.

Sat. l. 1. Eclog. lib. 2.

true

rue Temple of Liberty, to wit, the Church of Christ; and he is the true God of Liberty; for if the Son make us free, we shall be free indeed. He it is, who by the scissers of his Word, which is sharper then any razor, will shave off all hairs or superfluities of sin. Here is the Fountain of Living waters to refresh us, and the Water of Baptism in which we must be washed. Here are the fragrant flowers of Gods Word, and indeed the only Paradise here on earth. 5. *Strabo* and others record, that the Priests of this goddess *Feronia*, used every year in her solemnities, to walk without any hurt bare-foot upon hot burning coals; but others ascribe this solemnity to *Apollo*, as *Pliny*, *Solinus*, and *Virgil*:

Lib. 5. Geogr. Faustus in aqua.
Plin. l. 7. c. 2.
Solin, c. 8
Æn. 11.

Summe deûm, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia prunâ.

This passing through the fire, was a superstition used, not only among the Gentiles; but also among the idolatrous Jews, when they caused their sons and daughters to pass through the fire; which was a kind of Purification or Purgatory, and it was called so; an ἀποθεμασμὸς, a sacrifice to keep off or divert evils, or Gods judgments; and to this *Virgil* alludes, when he speaks of purging sin by fire after this life; *scelus exuritur igni*, upon which it seems, the Popish Purgatory is grounded. But this walking on the fire, or handling of hot burning coals or iron, is either a diabolical illusion, as *Delrius* sheweth, or else it is done by some art, or ointment, or water, whereby the skin is preserved a while, from being scorched or burned. I have read the like passage in *Busbequius* his Epistles, concerning a Turk that could touch and hide burning coals in his bosom, next his skin. But however this is, we must pass through fire and water into Heaven; but this is our comfort, that neither the fire shall burn us, nor the water drown us; for he that preserved the three children in the fiery furnace, and saved *Peter* from drowning, when he walked on the waters, will also preserve us in all our fiery trials; and when we walk through the sea of this world, so that when the water seems to enter into our soul, then he is readiest to help.

ἀποθεμασμὸς.
Æn. 6.
Quæst. Mag.

FLO-

FLORA.

Aug. de Civit. l. 2. c. 26. Lactant. l. 1. c. 20. Alex. ab Alexand. l. 6. c. 8. Rosin. l. 2. c. 20. Laurentia, Læna, Faula, and *Flora,* all Harlots, worshipped by the *Romans. Cœl. Rho. l. 25. c. 30.*

She was at first a rich Strumpet, who having left her whole estate to the Romans, *was honoured with a festival day; but afterward being ashamed to honour her that was a harlot, they called the Goddess of Flowers by that name, and so continued her festivals, under the pretence of honouring the Goddess of Flowers, that thereby they might obtain the greater increase of Fruit and Corn.*

The INTERPRETER.

1. HEre we may see the base covetousness of the old *Romans,* who for gain would thus honour a strumpet; and I doubt me, the new *Romanists* have not stuck to make Saints of rich Devils; and for gain, to canonize wicked murtherers, and oppressing extortioners: And here we also see it is fatal for *Rome* to worship whores; old *Rome* adored a corporal, new *Rome* a spiritual whore. 2. Here also we see the vanity & madness of the *Gentiles,* in multiplying deities to no purpose; for to one and the same plant, they ascribed divers gods, as though one were not sufficient to produce. *Proserpina* hath charge over the plant, whilest it is creeping out of the ground; whil'st it knots the god *Nodinus,* whil'st the flower is wrapped up within the bud, the goddess *Volutina*; whil'st the leaves are dilating themselves, *Patelena*; over the flower is *Flora*; whil'st the Corn is in the milk *Lactucina*; when it ripeneth *Matura*; when it shoots out into ears, *Hostilina*; and so there is no end of the number of their gods. 3. This *Flora* was all one with the *Greek Chloris,* the wife of *Zephyrus.* I think they meant by this match, that *Flora,* or the natural heat and faculty of the plant must concur with the influence of the air, or the moist and warmest wind for production of flowers. 4. *Pausan.* saith, That *Chloris* was married to *Neleus* the son of *Neptune*: *Phocin.* σωσικῆσαι χλωρὸν Ποσειδῶνος παιδὶ Νηλεῖ; by which, perhaps may be meant, that without moisture, which is *Neptune*'s son (for he is the father of Rain, Fountains and Rivers) there can be no production of flowers, nor consequently of fruits, nor of green grass, or plants; for *Chloris* is so called from greenness, and all herbs are called

Chloris à viridi cutis colore dicta.

called by *Propertius*, the herbs of *Chloris*; *Site non totum Chloridis herba tenet.* 5. *Valerius Maximus* relates, that *Cato* came once into the Theatre, *In Campo Martio*, to see the *Floralian*, or ceremonies of *Flora*'s festival; but understanding by *Favonius* his friend, that the people could not enjoy the sport of the feast so long as he was there, went away; the whole multitude applauding him: Where we may note the foolishness of the people, who applauded his gravity, but would not follow it: like many others, who are *Ignava opera, sed Philosopha sententia.* But however the multitude applauded him, yet I reprove him, both because he would seem to grace such unlawful sports with his presence; and much more by giving them leave to act the villanies of that day by his absence; to whose sins he was doubtless accessary, for *Qui non vetat peccare cum possit, jubet*; and so *Martial* checks him for it. *L. 4 eleg. 7.* *L. 2. c. 24.* *Seneca.*

Noscres jocose dulce cum sacrum Floræ,
Festosque lusus, & licentiam vulgi,
Cur in theatrum, Cato severe, venisti:
An ideo tantum veneras, ut exires. *L. 1. epig. 3.*

6. These *Floralia* or sports of *Flora*, were performed in the field dedicated for *Mars* & *Martial exercises*; the people were assembled by the sound of Trumpets, to which *Juvenal* alludes in these words; *Dignissima prorsus Florali matrona tuba*; and commanded to be observed by *Sybilla*'s books. In these feasts lascivious and mimick whores did impudently, and beyond all modesty carry themselves; that neither chast eyes, nor ears, could endure to see or hear of them: But these sports were fit for such Idolaters who worshipped the Devil; and for such a City, whose founder was the son of a whore, and it's thought that *Acca Laurentia* was the same with *Flora*. The field of *Mars* also was a fit place for such impudent venereal exercises; for *Militia est omnium scelerum schola*; and not without cause, is *Mars* the husband of *Venus*, if we consider what frequent and unlawful acts of Verery have been practised by souldiers, in time of wars; beside, the field of *Mars* was fit for these Martial whores who fought with naked swords as men. Of this *Martial* speaketh. *Campus Martius.* *Sat. 6.* *Erasmus in Coll.* *Epig. 6.*

Belliger

Sat.6. *Pelliger invictis quòd Mars tibi sævit in armis*
Non satis est Cæsar, sævit & ipsa Venus.

This indeed is *Venus armata*, and such gladiatorian women, as *Juvenal* saith, have shaken off all modesty. *Quem præstare potest mulier galeata pudorem?* but much more impudent were they in their naked wrestlings among men, of which *Propertius* speaks.

Lib.3.Eleg.13. *Quod non infames exercet corpore laudes*
Inter luctantes nuda puella viros.

Sat.2. So *Juvenal*, *Luctantur paucæ, comedunt Colyphia paucæ.* How much more then is Christian Religion, which hath abolished all such impudencies, to be preferred to those abominable Religions of the *Gentiles*? The like impudent Ceremonies were used among the *Athenians*, which they called *Antisterea*, saith *Alexander ab Alexandro*. 7. The *Romans* were very lavish in their missals or larges at this solemnity, as *Horace* sheweth, *In cicere atque faba bene tu perdasque lupinis.* So *Perseus*, *Cicer ingere large Rixanti populo nostra ut Floralia possint Aprici meminisse senes.* Whoredom and lascivious pleasures have been chargeable sins; and they who cannot find in their heart to part with any thing for pious and charitable uses, will not stick to spend their whole estates on Whores and sinful pleasures; so that not unfitly a Whore, by *Terence*, is called, *Fundi calamitas.*

Lib.6. c.8.

Sat.5:

In And.

FAUNUS. See *PAN.*

FORTUNE.

She was the daughter of Oceanus, *and servant of the gods; a great goddess her self, in sublunary things; but blind, and carried in a chariot drawn by blind horses. She stood upon a Globe, having the Helm of a Ship in one hand, and the Horn of Plenty in the other, and the Heaven on her head.*

The INTERPRETER.

1. *Fortune* and the Moon are taken for one and the same deity; for as the Moon, so *Fortune* is still changeable and unconstant; and as the Moon, so *Fortune* hath the command and dominion over sublunary things; and as from the Moon, so from *Fortune* the generation and corruption

corruption of things have their dependance. 2. Near to *Fortune* ſtood the Image of *Favor*, in the habit of a youth with wings, ſtanding upon a Wheel, to ſhew us, that *Favor* is procured by *Fortune*, and that this is as unſtable and ready to fly from us, as *Fortune* it ſelf. 3. Amongſt many other Images of *Fortune*, there were two of ſpecial note; the one was called *Fortuna Calva*, Bald *Fortune*; the other *Fortuna Vitrea*, Glaſſie *Fortune*; to ſhew, that it is a difficult thing to lay hold upon *Fortune* being bald; ſo when we have caught her, ſhe is quickly broke being glaſſie. 4. The *Roman* Emperors put more confidence in *Fortune*, then any other deity; therefore they alwayes kept in their Cloſets the Golden Image of *Fortune*, and when they travelled abroad, that was ſtill their companion. I wiſh, we Chriſtians would as much eſteem and honour Gods providence, and rely on it, as the *Romans* did on their *Fortune*. 5. *Fortune* is either an unexpected event, or elſe the hid cauſe of that event: The blind Gentiles made her a blind goddeſs, ruling things by her will, rather then by counſel; therefore they uſed to rail at her, becauſe ſhe favoured bad men, rather then good, and called her blind, as not regarding mens worth. 6. But I think that the wiſer ſort, by *Fortune* underſtood Gods Will or Providence; which the Poet (*a*) calls Omnipotent, and the Hiſtorian the Ruler of all things. She may be called *Fortune, quaſi fortis una*, being only the ſtrong Ruler of the World. She had many Temples at *Rome*, and many names; ſhe ſtood upon a Globe to ſhew her dominion of this world, and the Heaven on her head did ſhew, that there is her beginning; the Helm and the Horn of Plenty in her hands, are to ſhew, that the Government of this world, and the Plenty we enjoy, is from this Divine Providence. And though they called her Blind, yet we know the contrary; for ſhe is that eye which ſeeth all things, and afar off, and before they are, as the word *Providentia* ſignifieth; therefore they called her and her horſes blind, becauſe they were blind themſelves, not being able to know the wonderful wayes, and ſecret ends of this Providence, why good men ſhould here live in affliction and miſery, and the wicked in honour and

(*a*) *Æneid.* 8. *In omni re dominatur Saluſt.* Νέμεσις χειραγωγὸς τύχη, εἱμαρμένη.

and prosperity; whereas they should have known, as some of the wiser men did, that no misery should befal a good man, (a) because every hard fortune doth either exercise, amend or punish us. He is miserable saith *Seneca* (b), that never was miserable; they are miserable, who are becalmed in the Sea, not they who are driven forward to their Haven by a storm; a surfeit is worse then hunger. But see himself speaking excellently to this purpose; therefore they had no reason to rail at *Fortune* when she crossed them, for to a good man all things fall out for the best. Yet in a good sence Gods providence may be called blind, as Justice is blind; for it respecteth not the excellency of one creature above another; but Gods general providence extendeth it self to all alike, to the Worm as well as the Angel: For as all things are equally subject to God in respect of casuality, so are they to his providence: He is the preserver of man, and beast; his Sun shineth, and his rain falleth upon all alike. 7. Now the four horses that draw *Fortune*, are the four branches of providence, whereby Gods love is communicated to us; to wit, creation, preservation, gubernation, and ordination of all things to their ends. 8. In that they called *Fortune*, the daughter of the Sea; by this they would shew her instability, still ebbing and flowing like the Sea; therefore they made her stand upon a Wheel, and she was called in a common by-word, *Fortuna Euripus* (*Eras. in Adag.*) because of the often ebbing and flowing thereof. I grant that, as one and the same effect may be called *Fortune* and *Providence*; *Fortune* in respect of the particular cause, but *Providence* in regard of the first and general cause, which is God; so the same may be called instable, in respect of the particular cause; but most stable in respect of God, with whom there is no variableness nor shadow of turning: Though contingent causes produce contingent effects, yet nothing is contingent to God, for all things come to pass which he fore-seeth, and yet his fore-knowledge imposeth no necessity on contingent things; but indeed, we are instable our selves, and evil, and we accuse *Fortune* of instability and evil; a good man may make his fortune good,

(a) *Boetius, l. 4. Pros. 6.*
(b) *Cur bonis viris mala fiunt.*

good, *Quisq; suæ est fortunæ faber.* 9. I have read, that in some places *Fortune* was wont to be painted like an old woman, having fire in one hand, and water in the other; which I think did signifie, that Providence doth still presuppose Prudence, whereof old age is the Symbol: And because of the mutable and various effects of *Fortune*, she was presented by a woman, the Symbol of mutability; but the *Romans* upon better consideration, made her both Male and Female, to shew, that though the particular and secondary causes of fortunal effects, be various and unconstant like women, yet the supreme cause hath the stayedness of a man: The fire and water shews, that our fiery afflictions (which fall not without Gods providence) are so tempered with the water of Mercy, that though they burn good men, yet they consume them not; as we are taught by *Moses* fiery bush, and the furnace of *Babylon*.

CHAP. VII.

G.

GALATÆA.

SHe was the daughter of Nereus *and* Doris, *whom* Polyphemus *the Giant did earnestly love; but being despised by her, because she loved* Acis *the Shepherd better; he enraged killed* Acis *with a great stone; whom* Galatæa *out of pity, converted into a Fountain of the same name.*

Homer. Hyginus. Apollod. Servius. Lucian.

The INTERPRETER.

Galatæa, as *Servius* observeth, is one of the *Cyclopean* Rocks in the coast of *Sicily*; with which it seems *Polyphemus* was delighted, as being the most pleasant of all the rest; which perhaps gave the Poets occasion of this fable. 2. *Galatæa* in *Virgil*, is a Country-Maid, so called from γάλα, Milk; either because she was white as Milk, or because she did use to milk the Cows and Ews. 3. *Galatæa* was a Sea-Nymph, called so from the white

In Æn. l. 1.

Eustath. ad Iliad. 1. white froth or foaming of the Waves, διὰ τὸς τῶν κυμάτων γαλακτοχρόους; and she is commended by *Homer*, *Virgil*, *Hesiod*, *Ovid*, and others, for her beauty; *Candidior cygnis, hedera formosior alba*, by which, perhaps they meant the beautiful aspect of the Sea, ἐν τῇ γαλήνῃ, in a calm; for as there is nothing in a storm more terrible then the Sea, so in a calm nothing more pleasant and delightful, which made the Poets so copious in describing her beauty, which *Martial* in few words comprehends. *Toto candidior puella cygno, argento, niveo lilio, ligustro.* Hence *Philostratus* represents *Galatæa* riding on the calm Sea in a Chariot drawn by Dolphins, and guided by the daughters of *Triton*; about which, are the Sea-Nymphs ready to obey her commands. She holdeth over her head a purple vail towards the West wind, both for a shadow to her self, and a sail to her Chariot; her moist and heavy hairs hang down about her white neck. 4. *Virgil* calls the Town of *Mantua*, where he was born, *Galatæa*, either from the beauty of the place, or from the abundance of Milk, Butter, and Cheese there, on which they used to feed most. So I have read in *Stobæus* and *Damascene*, of a people called *Galactophagi*, because they only fed upon Milk, Butter, and Cheese. 5. *Galatæa* in *Lucian* is in love with *Polyphemus*, because he was a Gentleman born, being the son of *Neptune*, though otherwise a most deformed monster, hairy and rough, having but one eye, ἐν τῷ μετώπῳ, in the midst of his forehead, ἀπόζων ὥσπερ ὁ τράγος, smelling as rank as a Goat, ἀμοφάγος, feeding on raw flesh; by which we see the foolish affection of many Women, preferring gentility to vertue and beauty; whereas vertue is the only nobility, as *Juvenal* sheweth:

Eclog. 1.

In Dialog. Macin.

ἄγριος ἄμερφος.

Malo pater tibi sit Thersites, si modo tu sis,
Æacidæ similis, Vulcaniáque arma capessas,
Quàm si Thersitæ similem producat Achilles.

And here also we see the nature of love, which blinds the lover, that no imperfection can be seen in the thing loved,

Theocrit. Idyl. 6. Πολλάκις τὰ μὴ καλὰ πέφανται. 5. *Polyphemus* in *Theocritus*, is content to lose his sound and only eye.

ἢ γλυκερώτερον ἦεν, then which to him nothing was sweeter, and all for the love of *Galatæa*. He hath too many fellows; for there are multitudes, who for the unlawful love of women, are content to lose their souls, and the bright eye of their understanding. 6. In that *Polyphemus* killed *Acis*, because *Galatæa* loved him best; we see the nature of love, that can admit no rival: And in this we may behold the picture of a Tyrant, who cannot endure any man to enjoy any property; and withal, we see here how dangerous it is, for any man, to be in competition with a potent Superiour. *Idyll.* 11.

GANIMEDES.

HE was the King of Troy's *son, who whilest he was hunting, was caught up to Heaven by an Eagle,* Jupiters *Bird; and because of his extraordinary beauty,* Jupiter *made him his Cup-bearer.*

The INTERPRETER.

1. WHen *Ganimedes* was caught up to Heaven, he let fall his Pipe, on which he was playing to his sheep; so whil'st we are carried up by Divine raptures and contemplations, we must fling away all earthly delights. 2. Whil'st *Ganimedes* was piping on his Cane, and keeping of his Fathers sheep, then was he caught up to Heaven. God is never better pleased with us, then when we are faithful and diligent in our calling; not the sad and melancholly, but the cheerful mind is fittest for God, and heavenly raptures. 3. *Ganimedes* (Γάννυται μῆδεν) is one that delights in Divine counsel or wisdom; and Wisdom is the true beauty of the mind, wherein God takes pleasure. 4. Every Eagle is not *Jupiters* Bird, as *Ælian* observeth, but that only which abstains from flesh and rapine, and that was the Bird that caught up *Ganimedes*; so fleshly minds and thoughts, set upon rapine and carnal pleasures, are not fit to serve God, nor to carry the soul up to Heaven. 5. The quick-sighted Eagle, is Divine contemplation or meditation, by which *Ganimedes*, the soul, is caught up to Heaven. 6. When by holy raptures, we are carried up to Heaven; the best Nectar that we can pour out to God, is the tears of repen-

repentance, and of a broken heart. 7. *Ganimedes* was caught up by one Eagle only; but if we have the true inward beauty of the mind, we ſhall be caught up in the air by Legions of Angels, to meet the Lord, and ſhall for ever ſerve him at his Table in the Kingdom of Heaven. 8. I wiſh that the *Roman* Eagle would not delight ſo much in rapine and mans fleſh, as he doth; but rather endeavour to be carried up to Heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 9. As the Eagle caught up *Ganimedes*, ſo the wings of a great Eagle were given to the woman, *Rev.* 12. to carry her from the Dragons perſecution: The great Eagle was the *Roman* Empire, whereof *Conſtantine* was the head, by whoſe power and help, the Church was ſupported. 10. Our Saviour Chriſt is the true *Ganimedes*, the Son of the Great King, the faireſt among the ſons of men, the Wiſdom and Council of the Father, in whom God delighted, and was well pleaſed; who by the power and on the wings of his Divinity, was caught up to Heaven, where he is pouring out his Prayers and Merits before God for us; and like *Aquarius* (to which *Ganimedes* was converted) is pouring down the plentiful ſhowrs of his grace upon us. 11. *Veſpaſian* ſet up the image of *Jupiter*, and *Ganimedes* caught by the Eagle, in the Temple of Peace; ſo the Image of God, and heavenly raptures, are found in that Soul wherein is the Peace of Conſcience. 12. As the Eagle carried *Ganimedes*, ſo *Moſes* compareth God to an Eagle, who carried the *Iſraelites* on his wings through the deſert. And St. *Ambroſe* ſaith, that * Chriſt is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to Heaven.

* *Hominem inferni raptum faucibus portavit ad cœlum. Serm.* 62.

GENII.

THeſe were the ſons of Jupiter *and* Terra, *in ſhape like men, but of an uncertain ſex. Every man had two from his Nativity, waiting on him till his death. The one whereof was a good* Genius, *the other a bad; the good ones by ſome are called* Lares, *the bad* Lemures; *and by* Tertullian, *and his Commentator* Pamelius, *they are all one with the* Dæmones. *They were worſhipped in the form of Serpents.*

The

1. IT was a high degree of honour among the *Romans*, to ſwear by the Princes *Genius*; therefore *Caliguia* put many to death, becauſe they never ſwore by his *Genius*; ſo to falſifie that oath which was taken by the Princes *Genius*, was moſt ſeverely puniſhed. By which we ſee, that ſwearing by a Superior, is an honour held due to him; and therefore Anabaptiſts rob God of his honour, when in caſes of neceſſity they will not ſwear at all by him. On the other ſide, how do they diſhonour God, who ſwear by his Name raſhly and falſly, and yet are not puniſhed? The *Romans* were more religious towards their Princes, which were but men, then we are towards the true God. 2. The *Roman Genius* was wont to be painted with the Horn of Plenty in one hand and a diſh with offerings reached out towards the Altar in the other hand, to ſhew, that the *Roman* State, and conſequently all others are ſupported by outward plenty, and religious bounty or devotion towards God. 3. *Genius*, *à gignendo*, for by them we are ingenerated; and ſo whatſoever is the cauſe or help of our generation, may be called *Genius*. Thus the Elements, the Heavens, the Stars, Nature, yea, the God of Nature, in whom we live, move, and have our being, may be called *Genii* in a large ſenſe: And *Genii*, *quaſi geruli*, *à gerendo*, *vel ingerendo*, from ſupporting us, or from ſuggeſting good and bad thoughts into the mind; therefore *gerulo figuli*, in *Plautus*, is a * ſuggeſter of lyes; and ſo by theſe *Genii* may be underſtood, the good and bad Angels which ſtill accompany us, and by inward ſuggeſtion ſtir us up to good or evil actions. 4. The form of Serpents, in which the † *Genii* were worſhipped, doth ſhew the wiſe and vigilant care which the Angels have over us. 5. When after this life, they puniſh us for ſins, they are called ‖ *Manes*. Therefore the *Genii* were painted with a Platter full of Garlands and flowers in one hand, and a whip in the other, to ſhew, that they have power both to reward and puniſh us. They have oftentimes appeared in the form of men, therefore they are painted like men; but they have no ſex, neither do they procreate; for which cauſe perhaps the fruitful

* *Scaliger in Feſt.*

† *Finge duos angues, &c.*

‖ *Quiſque ſuos patimur Manes. Virg.*

Palm tree was dedicated to them, with which also they were crowned; and because they were held of a middle kind, between gods and men, they were called the sons of *Jupiter* and Earth; or rather in reference to *Plato*'s opinion, which held Angels to be corporeal. 6. Our souls also are *Genii*, which from our birth, to our death, do accompany our bodies. 7. Every mans desire and inclination may be called his *Genius*, to which it seems the Poet alluded, saying,

An sua cuique deus fit dira cupido?

8. And perhaps *Aristotles Intellectus agens*, is all one with *Plato*'s *Genius*; for without this, we have no knowledge, because the Passive Intellect depends in knowledge from the Active, in receiving the Species from it; which by the Active Intellect is abstracted from time, place, and other conditions of singularity. And this all one, as if we should say, We receive no information of good or evil, but from our *Genius*. 9. As the Gentiles believed the Stars to be *Genii*, so the Jews thought them to be Angels, and that they were living creatures; therefore they worship'd them, and call'd them the hoast of Heaven. 10. But indeed, Christ is our true *Genius*, the great Angel, who hath preserved and guarded us from our youth, by whom we are both generated and regenerated, the brazen Serpent from whom we have all knowledge; who alone hath power to reward and punish us; who appeared in the form of man, and in respect of his two natures, was the son of *Jupiter* and *Terra*, of God and Earth; and who will never forsake us, as *Socrates* his *Genius* did him at last, who came not to affright us or to bring us the message of death, as *Brutus* his *Genius* did to him; but to comfort us and assure us of eternal life. Let us then offer to him the sacrifice, not of blood, cruelty, or oppression, which the Gentiles would not offer to their *Genius*, thinking it unfit to take away the life of any creature that day in which they had received life themselves: But let us offer the wine of a good life, and the sweet fumes of our prayers; and let us not * offend this our *Genius*, or deprive him of his due, but make much of him by a holy life. And though the Gentiles assigned unto every man

* *Defraudare Genium, indulgere genio.*

man his *Genius* and *Juno* to the women; yet we know, that Christ is the Saviour and Keeper both of men and women, and that with him there is no difference of sex.

GERYON.

HE was the son of Chrysaoris, *and* Callirrhoe, *the daughter of the Ocean. He had three Bodies, and a goodly herd of Oxen, which was kept by a two-headed Dog, begot of* Echidna *and* Typhon; *but* Hercules *killed both* Geryon *and his dog, and carried away his Oxen, and slew the seven-headed Serpent.*

Hyg. l. 1. Palep. l. 1. Albricus: de Deorum Imag. Apollod. lib. 2. Nat. Com. l. 7. c. 1.

The INTERPRETER.

1. BY *Geryons* three Bodies, may be meant three Brothers, all unanimous; or else *Geryon*, and his two sons: By his dog, serpent, and *Eurytion* his cow herd, may be understood the store of serpents, dogs, and cow-herds, with which *Geryons* Country did abound, and withal their cruelty, which caused *Hercules* to destroy them; or by *Geryons* three bodies may be meant his three sons, who were both good souldiers, and unanimous in defending their Countrey. 2. *Geryon* had but one trunk or bulk of his body, but many eyes, hands and feet; so there ought to be in a well governed State, but one Counsel, and a perfect concord among the people, though they consist of many different members. 3. By *Hercules*, is meant the Sun, by *Geryon*, the cold and stormy Winter, the heat of the Sun draws the cattle after it, which out of cold and barren Countreys wander to those that are hotter and fruitfuller. 4. By *Geryon*, K. of *Spain*, who had a two-headed dog, may be meant, that he was a potent King both by Sea and Land, whom *Hercules* overcame, when he sailed thither in a Brass-pot, that is, in a strong ship full of brass armor. 5. *Palephatus* says, that *Geryon* had a City in *Pontus* called *Tricarinia*, or three heads, perhaps from three hils it might stand upon; and from hence arose the fiction; for there were good store of cattel, which *Hercules* drove away, they from this three-hilled or headed Town, were called the cattel of three-headed *Geryon*. 6. By *Geryon*, may be meant the Moon, which

Albricus de Deor. Imag. De Fab. Nar. l. 1.

hath three Aſpects, as he had three Heads; for either ſhe is corniculated, half, or full; & from theſe three Aſpects, the *Romans* divided the moneth into three parts, the *Calends*, *Nones*, and *Ides*; then doth *Hercules* kill *Geryon*, when the Sun riſeth above the Hemiſphere, and with his beams dazzles the Moons light, and in the conjunction ſhe loſeth her light totally in reſpect of us. 7. The common opinion is that *Geryon* was King of *Spain*, and that becauſe he was King of three Kingdoms or Iſlands; therefore he was ſaid to have three bodies. But *Hecatæus* is of opinion, that he was never there, but that he lived in *Ambracia*, a City in *Epirus*, which afterward was the ſeat of King *Pyrrhus*, and called by *Auguſtus*, from his victory, *Nicopolis*. Hereabout was excellent and deep paſture, and goodly tall Oxen which drew *Hercules* thither. Thus we ſee that thoſe Countreys which are richeſt, are moſt expoſed to invaſion, be they never ſo ſtrong and well fenced: Barrenneſs is a Countreys ſtrongeſt fortification: But for all this, I had rather follow the received opinion; for I find that he is called *Paſtor Iberus*, by *Ovid* and *Martial*, and that he had three Iſlands under his juriſdiction, to wit, *Cadiz*, *Erythia*, and *Tarteſſus*; of which only *Cadiz* is now exiſtent, *Erythia* being ſwallowed up by the Sea, and *Tarteſſus* joyned to the Continent. This *Erythia* is thought by *Pliny* to be inhabited firſt by the Tyrians, who came from the Red Sea, called *Erythræum*: Here it was where *Heſiod* will have τειχίφαλον Γηρυονῆα, Three-headed *Geryon* to be overcome by *Hercules*. If it be objected, that *Strabo* ſpeaks nothing of the Oxen of that Iſland; I anſwer, that he ſpeaks in general of ζῶον, cattle, under which word, Oxen are comprehended; and he confeſſeth, that though the Graſs there be dry, yet the cattle grow ſo fat with it, that if they be not once a moneth let blood, they are choaked with their own fat. But whether this *Hercules* that killed *Geryon*, be the *Phœnician* or *Grecian*, is ſomewhat doubtful, for they are often confounded. 8. In *Geryon* we may ſee the picture of true friendſhip, in which there is but one mind and affection, though divers bodies; συνελθόντες δύο ἢ τρεῖς φίλοι, ὁποῖόν Γηρυονὰ οἱ γεγραφῆς

Arrianus l. 2.

Met 9. Epig. l. 5. 62.

In Theogonia.

Lucian. Loxaris. Saluſt. in Catal.

ἐγ-

ἐνδεικνυω) *Idem velle, atque idem nolle, ea demum firma amicitia est.* 9. It is probable, that *Hercules* who killed the Spaniſh *Geryon*, was not the *Theban* or *Grecian*, but the *Tyrian* or *Phœnician*, or elſe *Egyptian Hercules*: For, as *Apianus* ſheweth, the Temple of *Hercules* near his Pillars ſeems to be built by the Phœnicians, for Ἡρακλέα νῶν ἐπιφοινικῶς, he is worſhipped as yet there, after the Phœnician manner; and ſo *Diodorus* ſheweth that the ſacrifices of that Temple were, Διακεκριμέναι τοῖς τῶν φοινίκων ἔθεσι, adminiſtred after the Phœnician manner. So *Arrianus* writes, that *Tarteſſus* was φοινίκων πόμα, built by the Phœnicians; and *Hercules* his Temple is built there after the Phœnician manner. 9. *Pomponius* writes, that this Temple was conſecrated by *Hercules* his bones; and *Lucian* ſhews, that the *Thebans* kept as a relick the bones of *Geryon*, and *Memphis* the hairs of *Iſis*, which they ſhewed to ſtrangers. From this we may perceive, whence the Church of *Rome* hath borrowed her practice, in conſecrating the bones of dead men, and propoſing the ſight of ſuch relicks to pilgrims and ſtrangers.

In Iberiis.

Lib. 2. Ἀναβασ.

Lib. 3. *c.* 6

GIGANTES.

Giants were hairy, and ſnaky-footed, men of an huge ſtature; begot of the blood of Cœlus, *and had Earth for their Mother. They made war againſt* Jupiter, *but were overcome at laſt by the help of* Pallas, Hercules, Bacchus, *and* Pan, *and were ſhot thorow by* Apollo's *and* Diana's *Arrows.*

The INTERPRETER.

1. THat there were men of an huge ſtature, fierce looks, and of wicked diſpoſitions, and of high and proud minds, which they called Giants, is not to be doubted, ſeeing the Scripture ſo often mentions them, both before & after the flood; beſides divers Hiſtorians, *Scaliger* ſaw one of them at *Millain*, ſo tall, that he could not ſtand, but lay along, and filled two Beds joyned in length, *Exerc.* 163. All ages have produced ſome ſuch Giants: But that theſe were begot of Devils and Women, is ridiculous; for theſe Giants were men, not differing from other men, either in their matter or form, but only in greatneſs, which makes

but an accidental difference; neither have ſpirits ſeed, or organs of generation. And whereas ſpirits and women differ generically, it muſt needs follow, that what is begot of them muſt be different from them both, as we ſee a Mule is different from the Horſe and She-aſs, which differ but ſpecifically. 2. If by Giants we underſtand winds and vapors, they have the Earth for their Mother, and Heaven for their Father; they are bred in the Belly of the Earth, and are begot of the Rain: which may be called the Blood of Heaven. They may be ſaid to war againſt *Jupiter*, when they trouble the air; and they were ſhot with *Apollo*'s and *Diana*'s arrows, when the beams and influence of the Sun and Moon do appeaſe and exhauſt them. 3. Notorious profane men are Giants, and are begot of Blood, to ſhew their cruel diſpoſitions; and of Earth, becauſe they are earthly minded. Their hairy bodies and ſnaky feet do ſhew their rough, ſavage, and cunning diſpoſition; they war againſt *Jupiter*, when they rebel againſt God with their wicked lives: But *Hercules*, and *Pallas*, ſtrength and wiſdom, overcome and ſubdue ſuch Monſters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by Wine and Muſick: Drunkenneſs and pleaſure at laſt prove the bane of theſe Giants. 4 Rebellious *Catalines* who oppoſe authority, are hairy, ſnaky-footed Giants, of a ſanguinary and cunning diſpoſition, warring againſt Magiſtrates, which are gods but at laſt come to a fearful end. 5. *Arius* and all ſuch as oppoſe the Divinity of Chriſt, are like theſe Giants warring againſt God; but are overthrown with the Thunder and Arrows of Gods Word. 6. Let us take heed, as *Ambroſe* * exhorts us, that we be not like theſe Giants, earthly minded, pampering our fleſh, and neglecting the welfare of our ſouls, and † ſo fall into contempt of God and his Ordinances. If we dote too much on Earth, we ſhew that ſhe is our Mother, and that ſhe is too much predominant in us: If we think to attain Heaven, and yet continue in ſin and pleaſure, we mount our ſelves upon ambitious thoughts, and do with the Giants, *Imponere Pelion Oſſæ*, climb upon thoſe high conceits, to pull God out of his Throne.

* *Ambroſ. cap. 4. De Arca Noe, & cap. 34.*

† *Contumaci præſtantior aſſe Eſa, &c.*

GLAUCU.

GLAUCUS. See NEPTUNUS, and OCEANUS.

GORGONES.

These were the three daughters of Phorcus, *whose chief was* Medusa. *She preferring her fine hair to* Minerva's, *and profaning her Temple in playing the whore there with* Neptune, *had her hands turned into snakes, and her head cut off by* Perseus, *being armed with* Minerva's *shield,* Mercuries *helmet and wings, and* Vulcan's *sword. This head* Minerva *still wore in her shield, and whosoever looked on it, was turned into a stone. These* Gorgones *had fearful looks, but one eye and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad. When* Perseus *had got this eye, he quickly overcame them. They had also brazen hands and golden wings.*

The INTERPRETER.

1. *Athenæus* writes, that *Gorgones* are certain wild beasts in *Lybia*, which by their breath and looks, kill other creatures. One of them being killed, was brought to *Marius*, whose party-coloured skin was sent to *Rome*, and hung up for a monument in the Temple of *Hercules*. Hereticks and false teachers are worse then these *Gorgones*, which with their breath killed mens bodies, whereas the other poyson mens souls. And little better are they, who with the venemous breath of their lying & slandering tongues, poyson and kill mens good names. 2. Many men are like the *Gorgones*, they are quick-sighted abroad, but blind at home; they spy motes in other mens eys, but not beams in their own. 3. Satan deals with us, as *Perseus* did with *Medusa*, he first steals away our knowledge; then with the more ease he destroys our souls. 4. We see here in *Medusa*, that pride, sacriledge, whoredom, shall not go unpunished. 5. From whence, let us learn not to be proud of our beauty; for all beauty, like the *Gorgones*, shall end in deformity; and as *Absolom*'s hair, and *Medusa*'s here brought destruction on them, so it may bring upon others; and shall, if they dote too much

on

on it. 6. The ſight of theſe *Gorgones*, turned men into ſtones; and ſo many men are bereft of their ſenſes and reaſon, by doting too much on womens beauty. 7. They that would get the maſtery of Satan that terrible *Gorgon*, muſt be armed as *Perſeus* was, to wit, *With the Helmet of Salvation, the Shield of Faith, and the Sword of the Word.* 8. *Minerva*, by means of her ſhield, on which was faſtned *Meduſa*'s head, turned men into ſtones; ſo the nature of wiſdom is, to make men ſolid, conſtant, unmoveable. 9. I wiſh that among Chriſtians there were but one eye of Faith and Religion, one Tooth, and one common Defence that ſo they might be *Gorgons* indeed, and terrible to the *Turks* their enemies; that with a brazen hand they might cruſh the Mahumetans; and with the golden wings of victory they might fly again over thoſe territories which they have loſt. 10. *Meduſa*, by ſeeing her own face in *Perſeus* his bright ſhield, as in a glaſs, ſhe fell into a deep ſleep, and ſo became a prey to *Perſeus*; ſo many falling in love with themſelves, grow inſolent and careleſs, and falling into the ſleep of ſecurity, become a prey to their ſpiritual enemy. 11. If a woman once leave her modeſty and honour, be ſhe never ſo fair, ſhe will ſeem to wiſe men but an ill-favored *Gorgon*; he accounts her hair as ſnakes, her beauty as deformity. 12. A Captain, or whoſoever will encounter with a ſnaky-headed *Gorgon*, that is, a ſubtil-headed enemy, ſtands in need of *Minerva* for wiſdom, of *Mercury* for eloquence and expedition, and of *Vulcan* for courage. 13. *Perſeus* got the victory over *Gorgon*, by covering his face with a helmet, that he might not be ſeen of her. The beſt way to overcome the temptations of lewd women, is to keep out of their ſight, and to make a covenant with our eyes. 14. The *Gorgons* are like thoſe that live at home a private life, and ſo make no uſe of their eye of Prudence, till they be called abroad to ſome eminent place, & publick office. 15. They that have faſcinating and bewitching eyes, by which, many are hurt and infected, eſpecially young children, may be called *Gorgons*; and that ſuch are, both ancient Records, Experience and Reaſon doth teach us: For from a malignant eye iſſues out infectious vapours or ſpirits, which make eaſie

impreſſions

impressions on infants and tender natures; therefore the Gentiles had the Goddess of Cradles, called *Cunina*, to guard infants from fascination: And we read, that in *Scythia* and *Pontus*, were women whose eyes were double balled, killing and bewitching with their sight. These were called *Bithiæ* and *Thibiæ*, and they used the word *Præfiscinè*, as a charm against fascination; and in *Africa*, whole families of these fascinating hags were wont to be. And let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear-eyed by looking on the blear-eyes of another: or for one to become dumb at the sight of a Wolf; as for a Glass to be infected and spotted at the looks of a menstruous woman, as *Aristotle* sheweth. It is too manifest what passions and effects the sight of divers objects do produce; as love, sorrow, fear, &c. And so we read, that the Basilisk kills with his looks, though some say it is with his breath; and I deny not, but the apprehension of the parties thus looked upon, helps much to the producing of the foresaid effects. There is also fascination by the tongue, *Ne vati noceat mala lingua futuro.* 16. These *Gorgons* which were so beautiful, are placed by *Virgil* in Hell, to torment men; so sin and pleasure here with pleasant looks delight us, but hereafter they will torment us. 17. Satan at first, a beautiful Angel; but by Pride, in making himself equal with his Maker, was turned into a terrible *Gorgon*, and with his snaky hairs; that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spiritual understanding; but Christ the true *Perseus*, and Son of God, armed with a better shield then *Minerva*'s, a better Helmet then *Mercuries*, a sharper Sword then *Vulcans*, cut off the head of this *Gorgon*.

GRATIÆ.

THe Graces were three sisters, daughters of Jupiter, *and* Euronyme; *they were fair, naked, holding each other by the hand, having winged feet. Two of them are painted looking towards us, and one from us: They wait upon* Venus, *and accompany the Muses.*

1. *Venus* and *Cupid* were said to accompany the Graces, to shew, that mankind is preserved by generation, represented by *Venus* and *Cupid*; and by mutual benevolence and bounty, expressed by the three Graces. 2. The Temple of the Graces was built in the midst of the street, that all passers by, may be put in mind of benevolence and thankfulness. 3. *Apollo* and *Mercury* are painted sometimes ushering of the Graces, to shew, that prudence and celerity, are requisite in thanksgiving and bounty. 4. *Seneca* *, and the *Mythologists*, by the three Graces understand three sorts of benefits, some given, some received, and some returned back upon the Benefactor; two look towards us, and one hath her face from us, because a good turn is oftentimes doubly requited. They hold each other by the hand, because in good turns there should be no interruption; they are naked, or as others write, their garment is thin and transparent, because beauty should still be joyned with sincerity; their smiling face shews, that gifts should be given freely: They are still young, because the remembrance of a good turn should never grow old; they have winged feet, to shew, that good turns should be done quickly, *Bis dat qui cito dat.* 5. They that will be bountiful, must take heed they exceed not, lest they make themselves as naked as the Graces are painted. There is a mean in all things, and no man should go beyond his strength; he may be bountiful that hath *Euronyme* for his wife, that is, large possessions and patrimonies, as the word signifieth. 6. There be many unthankful people, who are content still to receive benefits, but never return any. These are they that strip the Graces of their Garments, and have reduced free hearted men to poverty. 7. The Graces are called in the Greek *Charites*, ὑπὸ τ χαρᾶς. χαίρειν, from joy, or from health and safety; and they still accompany the Muses, *Mercury* and *Venus*; to shew, that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 8. I think by the three Graces, may be meant three sorts of

* *Lib. de Benef. c.* 3. *Phornut. de Nat. Deor. Eras. in Adag. Turnob. Adv. Nat. Com.*

of friendship; to wit, honest, pleasant, and profitable: honest, and pleasant friendships, which are grounded on vertue and delight, look towards us, because they both aim at our good: But profitable friendship looks from us, as aiming more at her own gain, then our weal; which as *Seneca* saith, is rather traffick, then friendship. But all friendship should be naked, and without guile and hypocrisie; like the Graces, still young and chearful, and still nimble and quick to help. 9. By the three Graces, I suppose also, may be meant the three companions of true love: Of which, *Aristotle* * speaks, to wit, First, Good will or benevolence; Secondly, Concord, or consent of minds, *Idem velle & idem nolle*; Thirdly, Bounty or beneficence. These three, like three Graces, look one upon another, and hold each other by the hands; these ought to be naked, pure, still young; and where these three are found, to wit, good will, concord, and bounty, there shall not be wanting the three Graces; that is, first, † *Thalia*, A flourishing estate; secondly, *Aglaia*, Honour or glory; thirdly, *Erphrosyne*, True joy and comfort; for these are the Handmaids of Love. 10. Faith, Hope, and Charity, are the three Divine Graces, pure and unspotted Virgins, Daughters of the Great God; sincere and naked without guile: looking upon one another, and so linked together, that here in this life, they cannot be separated one from the other, but their posture is somewhat different from the other Graces: For of the other, two look on us, the third hath her back to us. But in these three Divine Sisters, one only looketh to us, to wit, Charity; the other two, Faith and Hope, fix their eyes from us upon God. Faith is *Aglaia*, the glory and honour of a Christian: Hope is *Euphrosyne*, that which makes him joyful, we rejoyce in Hope: And Charity that is *Thalia*, which would make our Christian state flourish and abound with all good things, if we would admit of her company amongst us: But by reason there is so little Charity, I doubt me, there is as little Faith and Hope; for reject or admit of one, you reject and admit of all.

* *Ethic. l. 9. c. 5.* εὐνοια, ὁμόνοια, εὐεργεσία.

† Θαλία *Floridus*; Θαλία *Florens vitæ status, & rerum affluentia*: ἀγλαΐζειν *ornare seu honorare*: εὐφρόσυνον, *lætum reddere.*

CHAP.

CHAP. VIII.

H.

HALCYONE.

Hyginus. Apoll. l. 1. Nat. Com. l. 8. c. 16. Servius in Geor. 1. Lucian. in Alcyone. Ovid. Met. 11.

HAlcyone *or* Ceyx, *was the son of* Lucifer *and* Philonis, *and husband to* Halcyone, *the daughter of* Æolus *and* Egyale; *she cast her self down from a Rock into the Sea, when she saw the dead body of her husband floating on the water; who with his ship, were cast away in a storm. These being pitied by the gods, were turned into Birds of the same name* Halcyones, *which we call King-fishers.*

The INTERPRETER.

1. A *Pollodorus* thinks that *Ceyx* was turned into a Sea-mew; and *Halcyone* his wife into a Kings-fisher; which judgment fell upon them for their pride; for he thought himself to be *Jupiter*, and she called her self *Juno*. Thus pride, we see, never goeth unpunished. 2. He was a head-strong man, and would not be disswaded by his wife from going to Sea. Many men by slighting the wholesom advice of their Wives, or other friends, have been brought to misery and ruine. 3. It is dangerous to abound with too much outward prosperity; for this is oftentimes the cause of pride, oppression, and other sins, and consequently of destruction: For mans mind cannot contain it self within compass, *Nec servare modum rebus sublata secundis.* For this *Ceyx* or *Halcyone*, was very rich and beautiful, and nobly descended, which puffed him up with pride and ambition. 4. It is dangerous to yield too much to sorrow for the loss of friends. Moderate grief is decent, but *ne quid nimis*; *nec sicci sint oculi, nec fluant.* Immoderate sorrow hath proved dangerous both to soul and body. *Halcyone* with too much grief, became desperate, and drowned her self.

Virgil.

Terence. Seneca.

5. *Lucian*

5. *Lucian* writes, that such is the love of the female *Halcyone*, to the male, that she carries him, when he is old on her wings. And they write, that when either of them dies, the other mourns divers days together; a notable example of conjugal love. 6. They write, that about the Winter solstice, the *Halcyons* make their Nests, and lay their Eggs, at which time the Sea is then calm. Hence comes the Proverb of *Halcyonian* days, for quiet and happy times. And this favour, they say, *Amphitrite*, and the other gods, bestowed upon these Birds for their piety to each other. But indeed, the true cause of this calm, proceeds from the Suns station; who being come to the Tropick, seems to stand still, because for a fortnight, there is no sensible variation of the Suns motion, which is the reason that there is no great commotion in the air, which is moved by the Suns motion. 7. The *Halcyons* make their Nest so curiously and strong, that neither the water can enter into it, nor is it easily broken; by which we see the natural affection of dumb creatures to their young ones; as also their wonderful providence, cunning, and industry, which may check the unnaturalness, and improvidence of some Parents towards their children. 8. The *Halcyons* or *Halcydons* were said, I think, to be begot of *Lucifer*, because these Birds begin to chirp or sing about break of day, at the rising of *Lucifer*, or the morning Star, whose song is mournful, *Raptum conjux Ceyca gemit illa dolens vocem dedit.* Hence *Cleopatra* for the great lamentation of her Mother, was called *Alcyone*. 9. These King-fishers were begot of heavenly *Lucifer* and *Philonis*, that is, of light and love; and as *Theocritus* saith, they asswage the Waves & Sea, the South, and East winds, σοβεσῶσι τε τὰ κύμαλα, ἢ ἢ θάλασσαν, τόν τε νότον, τὸν τ' ἔυρον. But there are Birds in the world of a far other nature, which are the children, not of light and love, but of darkness and malice; not begot of heavenly, but of hellish *Lucifer*, who do not assuage, but raise the winds and storms, and disturb the sea of that state in which they hatch their eggs of dissention, and build their nests in troubled waters, where, they say, is good fishing; but their Nests are in danger to be dashed against the Rocks, let them take heed.

φιλαν-
θέα.
Plin. l. 10 *c.* 32. *& l.* 18. *c.* 26. *Erasm. in Adag. Halcidonia circa forum. Plautus.*

Arist. de animal. l. 5. *c.* 8.

Sen. Here Oet. Flac. l. 4. *Cel. l.* 14. *c.* 11. *Hom. Il.* I Μητὶς Ἀλκυόνη σοι λυπρὴ δύο.

Fluctus

Flac. Aug. l. 6.

Fluctus ab undisoni ne forte crepidine saxi
Alcionis rapiam miseræ fœtumque laremque.

These are the sons rather of *Alcyonus* the Giant, who stole away the Oxen of the Sun, and were overthrown by *Jupiters* thunder. 10. *Pausanias* writes, that *Alcyone* was carried away by *Jupiter* and *Neptune*; perhaps, as she was standing on the Rock, *Jupiter*, that is, the air or wind blew her into the Sea. Whence this fiction of being carried away by *Jupiter* and *Neptune* might arise. 11. *Plutarch* shews, that the love of the *Halcyons* is so great to each other, that the male and female keep company together all the year, and not by fits, as other Birds do; and this society is not out of venereal desire, but out of love. I wish all married men and women would observe the same conjugal duty, love, and modesty.

Φίλεων Ποσειδῶν καὶ Ζεὺς. in Lacon. De soler. animal.

Harmonia, See *Cadmus*.
Harpyæ, See *Boreas*.

HARPOCRATES.

This was the god of Silence, worshipped in Egypt *with* Isis *and* Serapis. *He was the son of* Isis, *whom his Mother lost, and built a ship to find him out again.*

Hyginus, lib. 1. Chart. de Imag.

The INTERPRETER.

Harpocrates, called by the Greeks, *Sigalion*, was worshipped in *Egypt*; and always placed by the images of *Isis* and *Serapis*, with his finger on his lip, to shew, that neither the secrets of their Religion ought to be divulged, nor ought the Priests let any one know, that *Isis* and *Serapis* had been men. 2. *Harpocrates* was made a god, to shew us, that Silence is a special gift of God. *Proximus ille Deo qui scit ratione tacere*: Men teach us to speak, but God teacheth us silence. *Loquendi Magistros habemus homines, tacendi verò deos. Harpocrates* was painted with a Cap on his head, which was the symbol of Liberty, to teach us, that he only is a freeman, who can rule his tongue: *Virtutem primam esse puta compescere linguam.*

Aug. de Civ. Dei, l. 18. c. 5.

Cato.

Cicero.

And

and true wisdom consisteth not so much in speaking, as in silence; for which cause they write, that *Minerva*, the goddess of wisdom, was an enemy to the pratling Crow which she sent away: Therefore her picture is described by *Pausanias*, holding a Crow in her hand, to signifie, that true wisdom hath the command of words; and he is wise that can hold the pratling Crow in his hand: For as it was true in *Catilin*, so it is in all others, where there is much tongue, there is little wisdom, *Satis eloquentiæ, sapientiæ parum.* 4. Not only was *Harpocrates* painted with his finger on his lip, whom *Ausonius* calls the Egyptian *Sigalion*; *Aut tua Sigalion Egyptius oscula signet*; but also, as *Joseph Scaliger* on that place sheweth, there were some of their gods so born, with their forefinger δακτύλῳ καταγάζοντι, fastned to their lips; as *Suidas* records of *Heraiscus* the Egyptian, καταλθὼν λέγεται ὑπὸ τ μητρὸς ἐν τῇ χειλεσιν ἔχων τ καλαισχύνλα δάκτυλον, and perhaps *Harpocrates* was born after this manner. 5. *Austin* sheweth, that it was death for any one to say, that *Serapis* was a man, *Constitutum est, ut quisquis cum hominem dixisset fuisse, capitalem penderet pœnam*: which was the cause that *Harpocrates* his image was in all the Temples of *Serapis*. The like superstition is among the Romanists, who threaten fire and sword against those that shall speak or write against the Pope, or his errors and wickedness, lest it should be known he is a man, whom they adore as a god. 6. *Harpocrates* was a little child, born before his time, with imperfect limbs, therefore called *Exterricinius*, in Greek Ἠλιόμενος, born before the full moneths are finished; he being born before the organs of speech were perfected, and consequently dumb, was made by the Egyptians, the god of Silence. It's no wonder they made such an imperfect child a god, when as they made gods of Calves, and Dogs, Snakes and Crocodiles, Onions, and Garlick. 7. It is more likely that *Harpocrates* was a good Philosopher, who had taught men to prefer silence to speaking, and to be careful of their words; or else, as *Plutarch* saith, he corrected the false opinions of the gods, and taught his Scholars to be silent, or sparing to

Cato

In Misse

Salust.

Epist. 25. Paulin. Auct. lec l. 1, c. 29

L. 18. de Civ. dei. c. 5.

Isid. de Osirid.

pronounce any erroneous doctrine concerning God, which might give occaſion of making him the god of Silence. 8. The Peach-tree was dedicated to *Harpocrates* by the *Egyptians*, becauſe the Leaf of that tree repreſents the tongue in form, and the fruit of the heart. By this we are taught never to ſpeak, except the heart and tongue go together, and never to ſpeak without premeditation; for ſilence is to be preferred to raſh ſpeech. Therefore he was painted with the fruit and leaves of the Peach in one hand, and the other hand on his lip. He was painted with a Wolfs skin, beſet with eyes and ears, to ſhew, that we ſhould hear and ſee much, but ſpeak little: And as the ſight of a Wolf cauſeth ſilence in the man that ſeeth him; ſo ſhould the ſight and conſideration of this picture teach us ſilence, and (as St. *James* ſpeaketh) *to be ſwift to hear, but ſlow to ſpeak*. 19. *Angerona* was the goddeſs of Silence at *Rome*; as *Harpocrates* was the god of Silence in *Egypt*. She was ſo called from *Angina*, the Squinzy, which cauſeth ſilence, and which ſhe had power to ſend and cure; or ſhe was ſo called, *Ab Angoribus*, from curing the anguiſhes and pains of the body and mind; and was worſhipped in the Chappel, and on the Altar of *Volupia* the goddeſs of Pleaſure, to ſhew, that they who with patience and ſilence endured pains and anguiſhes at laſt attained to great pleaſure. Her feaſts were called *Angeronalia*, kept about the middle of *December*: She was painted with a cloth about her mouth, and was called the goddeſs of Βελῆς καὶ καιρῶν, of Counſel and occaſions; becauſe a wiſe man ſhould be careful of his tongue, counſels, and occaſions, or of the time. 11. The old *Romans* threw the ceremonies of *Harpocrates* out of the City, and caſt down his image, with the images of his Father and Mother, *Serapis* and *Iſis*, in the conſulſhip of *Gabinus* and *Piſo*; but the new *Romaniſts* are of another mind, for they honour *Harpocrates*, as much as the *Egyptians* did, by enjoyning Silence in matters of Religion, and ſealing up the mouth of Scripture, which muſt not ſpeak to the people in a tongue which they underſtand, ſo that *Angerona* is a great goddeſs in their Church.

Plutarch.

Charter. de Imag.

Macrob. l. 1. Sat. c. 10. Roſin. l. 2. c. 19. & l. 4. c. 1. Alex. ab Alex. Gen. Dier. l. 4. Plin. Feſtus, Turnebus, &c.

HAR-

HARMONIA. See CADMUS.

HARPIÆ. See BOREAS.

HEBE.

She was the daughter of Juno *begot without a Father; only by eating of Lettice; for* Juno *being invited to a Feast by* Apollo *into* Jupiter's *house, she presently conceived by feeding upon Lettice, and bare this* Hebe; *who for her beauty, was made* Jupiter's *Cup-bearer, till she disgraced her self by a fall in* Jupiter's *presence at a Feast, where she discovered her nakedness; by which means she lost her office, and* Ganymed *was chosen in her room.*

The INTERPRETER.

1. BY *Juno* is meant the Air, by *Apollo* the Sun, by *Hebe* the fertility of the Earth, which is caused by the Air, being warmed with the Sun, and refreshed with cold and moist exhalation, which is meant by the Lettice. 2. By *Hebe* is meant the Spring, by *Ganymed* the Winter; both are *Jupiter*'s Cup-bearers, both moisten the Earth. *Hebe* is beautiful, because the Spring is pleasant; but when *Hebe* falls, *Ganymed* succeeds; so when the pleasant time of the year is gone, Winter follows. 3. I think rather, that *Hebe* was the daughter of *Jupiter* and *Juno*, for *Jupiter* being the Heaven, and *Juno* the Air; by an influence of Heaven upon the Air, is caused both serenity and fertility in this inferior World. 7. *Jupiter* would have none to serve him, but such as were beautiful, as *Hebe* and *Ganymed*; neither would God be served in the Tabernacle by such as had any deformity or blemish; much less can they be fit to serve him, who have deformed and maimed souls. God is beauty it self, Christ was the faireſt among the sons of men, and he will have his Sister and Spouse to be all fair; and for this cause he hath redeemed his Church, that she might be without spot or wrinckle, or any such thing. 5. Though *Hebe* had disgraced her self, yet *Jupiter* married her afterward to *Hercules*; by which is intimated, that youth is accompanied with strength and vigor of body. 6. *Hebe* was the sister of *Mars*, to signifie, that wars do accompany youth, and fertility, or richness of soyl. 7. *Hebe* had a Temple ere-

ſted to her at *Corinth*, which was a ſanctuary for fugitives and idle perſons; ſo idleneſs and wantonneſs abound moſt in thoſe Countries which are bleſſed with a temperate air and a fruitful ſoil. 8. *Hebe* was wont to be painted in the form of a child, clothed with a rich garment of divers colours, and wearing garlands of flowers in her head: By this they repreſented the nature of the Spring, which is the infancy and beauty of the year, clothed with party-coloured fields and meadows, and graced with delightful and fragrant flowers. 9. *Adam* was created beautiful both in body and ſoul, therefore God delighted in him, and made him his ſervant; but by his fall he diſcovered his nakedneſs in the ſight of God and Angels: Therefore was rejected and baniſhed from Gods preſence, and that earthly heaven in which he was; but afterward God taking pity of him, married him to Chriſt, the true *Hercules*, who only by his power ſubdued all the Monſters of the world. 10. Though *Juno* was at the feaſt with *Apollo*, in *Jupiters* own houſe, yet ſhe conceived not till ſhe ate Lettice. This may ſignifie, that the influence of Heaven, and heat of the Sun, are but univerſal cauſes, and do not work without the concurrence of the ſecondary, and that the matrix is unapt to conceive, if there be not a due proportion in it of heat and cold; for if it be too hot it corrupteth the ſeed, ſo exceſſive heat is a main cauſe of ſterility. 11. *Jupiter* would be ſerved by young *Hebe*, and young *Ganymed*, to ſignifie, that God will be ſerved by us in our youth, which is the prime of our life: Therefore young men are not made for themſelves, and their own pleaſures, but to ſerve God. *Remember thy Creator in the days of thy youth*; and remember, young man, *that thou muſt come to judgment*. *Joſiah* in his youth ſerved the Lord. 12. *Hebe* fell in her younger years, and when ſhe was at a feaſt; youth and feaſting are dangerous temptations, and occaſions of falling: young peoples feet are ſlippery; youth is more apt to fall then old age; which made *David* pray, *Lord, remember not the ſins of my youth*. And that feaſting is the occaſion of much falling, is too apparent: for it made *Job* go to ſacrificing, when his children went to feaſting; and doubtleſs, if they had

not

not first fallen then in sin, the house had not fallen then on them. Therefore let all, especially youth, beware of feasting and drinking; which drinking matches, and merry meetings were fitly by the ancient *Greeks* from *Hebe*, called *Hebetria*. 13. If *Jupiter* did not spare his own daughter which he had of *Juno*, but thrust her out of her office, and drove her from his presence when she fell; then let not the children of God think, that they are more priviledged from punishment when they fall, then others are; nay judgment oftentimes begins at Gods own house, and he will *correct every son whom he receiveth*. He neither spared the Angels nor *Adam*, that were his sons by creation; he spared not Christ his only begotten son by an ineffable generation; much less will he spare them that are his sons only by adoption. *Qui flagellat unicum sine peccato, num relinquet adoptivum cum peccato?* saith *Augustine*. 14. *Hercules* was not married with *Hebe*, till he was received into Heaven, and his spirit placed among the stars; so whilest our souls are in this earthly Tabernacle, they are deprived of that true beauty, youth, vigor, and alacrity, which they shall enjoy in Heaven. 15. In that *Juno* conceived not, till she had eat of the Lettice; by this perhaps, did they intimate, that Lettice accidently is the cause of fecundity; for as *Dioscorices*, *Mattheolus*, and others shew, Lettice, or the seed thereof is good against the *Gonorrhœa*, and also against nocturnal pollution in sleep, which are hinderances to procreation. 16. In that *Jupiter* removes *Hebe* from her office and his presence, We see in what slippery places Princes favourites are, and how suddenly the affections of Princes are altered: *Stet quicunque volet lubens aulæ culmine lubrico, Me dulcis saturet quies.*

HECATE.

SHe was the daughter of Night, or of Hell, and the Queen of Hell; of a huge stature, and deformed face, having Snakes instead of Hairs, and Serpents for Feet. She was accompanied with Dogs, and had three heads, to wit, of a Horse, of a Dog, and of a Man, and of a wild Hog, as some think. She is called Luna, Diana, Proserpina, Hecate, Juno, Lucina.

1. *Hecate* is so called, either from ἑκατὸν, that is, an Hundred; because she hath a hundred ways of working upon sublunary bodies, or because of the hundred-fold increase of grain, which *Proserpina*, or the Earth yieldeth, or from the *Hecatombe*, or one hundred sacrifices that were offered to her; or from the one hundred years walking about the River *Styx*, of those souls whose bodies are unburied; *Centum errant annos, volitantque hæc littora circum*, Or from Ἑκάεργος, which is one of the titles of *Apollo*, whose sister *Hecate* was; and he is so called, from shooting his darts or rays afar off. 2. *Hecate* was said to be accompanied with dogs; by which are meant the Furies, and by these the tortures of an evil conscience, which most of all howl and rage in the night, of which *Hecate* is Queen.

——— *Visæque canes ululare per umbram*
Adventante dea: ———

therefore her sacrifices were performed in the night, and she was howled or called upon in the night by her Priests. *Nocturnisque* Hecate *triviis ululata per urbes*, and her sacrifices were black; by all which the Poets elegantly signifie the terrors that accompany the guilt of sin, chiefly in the night; for then it was that *Job* complains, he was affrighted with *visions*, and terrified *with dreams*; and *David* saith, that his *soul refused comfort in the night*. 3. *Hecate* was said to be the goddess or protectrix of witches, because witches do work most in the night, and the time of darkness is most fit for such works of darkness, and for such as are the servants of the Prince of darkness. 4. Rich men were wont at night when they were going to bed, to place a Table for *Hecate* in the High-ways, which they furnished with Lupins, Mallows, Leeks, and other mean and savourless Cates, which the poor in a confused manner snatched all away, while the rich men were asleep; hence arose those Proverbs, *Hecatæ cœna*, for a mean and beggarly supper: as also for a tumultuary or confused Feast: And *Anus digna* Hecatæ *sacris*, for a miserable, beggarly, or poor woman. Rich men now adays use (when they are ready

to ſleep their long ſleep, or to die) to bequeath ſome ſmall ſhare of their ill-gotten goods to the poor; and as it fared with theſe rich *Romans*, ſo doth it now with our rich cormorants. The wealth which they have with much care and pains been ſcraping together all their life, is oftentimes diſſipated and ſnatched away by ſtrangers: And we ſee that the poor are more beholding to rich men in their death, then in their life. 5. *Hecate* is called *Trivia*, becauſe ſhe hath the charge of high-ways, becauſe the high-ways are diſcernable by the Moon-light, which in the dark are not eaſily found out; and becauſe the high-ways are barren or fruitleſs. Hence *Hecate* is ſaid to be a perpetual Virgin. 6. *Hecate* was ſaid to affright and terrifie men; by which, I ſuppoſe, the Poets meant, that fear and terrors proceed from an evil conſcience. 7. *Hecate* was the name of a cruel woman, who delighted in hunting, and inſtead of killing or ſhooting beaſts, murthered men. Sure ſhe had been a fit wife for that mighty Hunter *Nimrod*. 8. The common conceit is, that *Hecate* is ſo called, whil'ſt ſhe is in Hell; *Luna*, whil'ſt ſhe is in Heaven, and *Diana* on the Earth. But I could never find the reaſon of this conceit; therefore I do ſuppoſe that the Moon hath theſe three names for her divers affections or aſpects; for in the Full, ſhe is *Luna*, *quaſi Lucens una*, giving light alone, for then the ſtars ſhine not, though ſome of them are ſeen. So ſhe is called alſo *Lucina* and *Diana*, ἀπὸ τοῦ Διὸς; for the light of the Moon is a ſpecial gift of God. Her other name *Proſerpina*, which is *à ſerpendo*, hath relation to her increaſe and decreaſe; for her light (as it were inſenſibly creeping) comes and goes: But her third name *Hecate*, was given to ſignifie the change, in which ſhe affords no light at all; but then ſeems to be the Queen of Hell, or of darkneſs. Hence ſhe is called *Diva triformis*, by *Horace*; *Trivia* and *Tergemina*, by *Virgil*; Τριπρόσωπος, by the Greek Poets. 9. By *Hecate*, may be meant affliction, which is ἔκας from afar, for all afflictions are from Heaven. As *Hecate* was the Queen of Hell, ſo affliction ſubdues helliſh affections in us. *It is good for me that I was afflicted*, ſaith *David*. *Hecate* was deformed and terrible, ſo afflictions to fleſh and bloud are unpleaſant

and ungrateful. The dogs which accompany *Hecate*, are the moleſtations and anxieties of mind that follow afflictions, the Serpents hair, and feet of *Hecate* do ſignifie the prudence and wiſdom which is got by affliction. The three heads, of a horſe, a man, and a dog, may ſhew us, that whoſoever is afflicted, muſt have the ſtrength of an horſe to bear that burthen; the faithfulneſs of a dog, who will not forſake his maſter, though he beat him; and the wiſdom of a man, to know that correction is needful to ſubdue our corruption. 10. *Hecate* is the true emblem of a Whore, who is indeed the child of Hell, and queen of the night, for ſhe domineers in times of darkneſs: Her ſnaky hairs, and ſerpentine feet ſhew her crafty and poiſonable diſpoſition. The body of *Hecate* was not ſo ugly and deformed as the ſoul of an harlot; though abroad ſhe hath the face of a man, yet at home ſhe is no better then a ravenous dog, a wanton jade, a wild bore; her company are barking dogs, as bad as *Actæons*, who in time will worry the young gallant, and devour his eſtate alſo: *Quæ cum foris ſunt, nihil videtur mundius*, &c. *Omnia hæc ſcire, ſalus eſt adoleſcentibus*, Terent. in Eunuch.

HECTOR.

Homer, Euripides, Virgil.

HE *was the ſon of* Priamus *King of* Troy, *and* Hecuba; *being the ſtrongeſt of the* Trojans, *he killed* Patroclus, Proteſilaus, *and many other of the* Grecian *Captains, but was at laſt killed himſelf by* Achilles, *and his body dragged about the Walls of* Troy; *till* Priamus *had by a great ſum of money redeemed the body, and buried it.*

The INTERPRETER.

1. PAuſanias records, that the *Thebans* were warned by the Oracle that if they would be happy and abound with wealth. Αἴκ' ἐθέλητε πάτραν ὀικεῖν σὼ ἀμύμονι πλούτῳ, they ſhould tranſport the bones of *Hector* from *Troy* thither; whence we ſee the Devils cunning in confirming ſuperſtition and idolatry: and from ſuch practices, the Church of *Rome* learned to conſecrate and tranſport dead Bones. In that *Achilles* dragged his dead body about the Walls of *Troy*, we ſee the barbarous pride and inſolency of the conquetor, *Victoria natura inſolens atque ſuperba eſt.* 3. Whereas *Hector* did provoke *Achilles*

In Bœot.

Cicer. pro Marc.

Mis Hom. Il. 22.

to combat, and might have avoided the danger, by saving himself within the Walls, but refused aid, and rejected the counsel of his parents and friends, trusting to his own strength; We see how men run headlong unto their own ruine, by presumption and security, and how there is no avoiding of death, when the fatal hour comes, *stat sua cuique dies.* There is no policy in slighting an enemy be he never so weak; for *habet & musca splenem & formicæ sua bilis inest*; but to slight so potent an enemy as *Achilles* was, is madness, whereas *Seneca* adviseth us to avoid a potent adversary as we would do a storm; this was the fault of *Hector.* 4. It was no wonder that *Hectors* body was abused by *Achilles*, seeing he had abused the dead body of *Patroclus* before; this is the Law of Retaliation. Therefore let every one in his prosperity use moderation, and let us deal with others, as we would be dealt with our selves. 5. *Hector* was the bulwark, pillar, and chief safeguard of *Troy*, who for ten years together maintained and defended it against the Grecians, but he being dead, it shortly became a prey to the enemy: this the Poets fully express; *Decimum quos distulit Hector in annum*; *Hectoris, Æneæque manu stetit*; *O lux Dardaniæ, spes ô fidissima Teucrûm.* So *Seneca*, *Columen patriæ, mora fatorum: tu presidium Phrygibus fessis: tu murus eras, humerisque tuis, stetit illa decem fulta per annos: tecum cecidit, summusque dies Hectoribus idem patriæque fuit*; therefore *Pindarus* calls him: Τοίας ἀμάχονας ἐρβυκίονα, the inexpugnable and firm pillar of *Troy*, he is called by *Andromache*, in *Homer*, ἐπίσκοπος, the Inspector, Bishop, or Overseer of *Troy*; and in another place, the onely defender of their Gates, and long Walls, οἱ γὰρ σφὶν ἔρυσι πύλας καὶ τείχεα μακρά, they used to call *Hector* the hand of *Troy*, saith *Philostratus*, ἐφάλουν τ' Ἕκτορα χεῖρα ἅπ Τρώων; therefore *Apollo* had more care of *Hector* alone, then of all the *Trojan* Army, to let us see of what value one man may be above the rest, in an Army, City, or Kingdom: so that oftentimes the loss of one man, is the destruction of all; then as *Tully* was called the Helm, *Marcellus* the Sword;

Fabius

Virg. Æn. 10. Hom. Il. 20.

Fortunam reverenter habe. Mart.

Virg. Æn. 9. & 11. Sen. in Troad. Pind. Od. 2. Olymp. Hom. 24. Iliad. & 22. Iliad. Philostr. in imag. Hom. Il. 8.

Fabius, the Buckler of the *Roman* State; as *Elias* was called the Horseman and Chariot of *Israel*. So *Hector* is called by *Homer*, the Eagle of *Troy*, who drove the *Grecians* like Geese before them, ὡς ὀρνίθων πετεηνῶν ἄεσθ' ἅδην ἔθνος ἐρχεται ποταμὸν παρὰ Βοσπορίδων χλωρῶν. 6. Though *Hector* was an excellent Captain, yet he was in some things too rash, bold, and arrogant; as, when he would have ventured over the *Grecian* trenches; when he rushed unadvisedly upon the *Grecian* Army, not without great danger of himself and others; when he sleighted too much the strength of *Achilles*, and relied on his own too confidently; whereas notwithstanding he was overthrown with one blow of *Diomedes* his spear. Therefore it becomes great Commanders to be modest and moderate. 7. *Hector* was called the Hand, *Æneas* the Mind of *Troy*; and that *Æneas* did more hurt the *Grecians* by his wisdom, the other by his strength, πλέω παρέχειν αὐτοῖς πρήγματα αἰνείαν σὺν ἐῢφρονὶ, &c. Strength and Policy do well in an Army together; but of the two, Policy is the better. 8. *Hector* was a cruel man, as both his looks and actions did shew. For *Homer* compares his eyes to the *Gorgons*, and for his delight in bloud and murtherings, he calls him ἀνδροφόνον, the Man-slayer. Clemency is the greatest glory and ornament of a General; for which *Cicero* commends *Cæsar*; *Nulla de virtutibus tuis nec admirabilior, nec gratior misericordia.* 9. *Hectors* body was preserved from putrefaction, and defended from the dogs, by the help of *Venus* and *Apollo*; she by anointing it, Ροδόεντι ἐλαίῳ, with the oyl of Roses; and he by casting over the body, Κυάνεον νέφος, a black cloud. *Venus* was the goddess of Love, and *Apollo* the god of Wisdom. Hence we may learn, that it is Love and Wisdom of God, that preserves our souls from the assaults of evil spirits, those infernal dogs, and will preserve our bodies from eternal corruption. 10. In that, *Homer* brings in *Hector* talking with his horses, *Plutarch* gathers from thence, that he was of *Pythagoras* his opinion, concerning Transanimation of our souls into beasts, and of theirs into our bodies. I am not of his opinion, that there is a community of souls; but I find

Hom. Ili. 15.
Hom. Ili. 12.
Iliad. 13.
Iliad. 8.
Iliad. 11.
Philostr. in Imag.
Iliad. 9.
Pre Lig.
Iliad. 4.
Plut. lib. de Hom.

find it too true, that many mens affections and minds are too much set upon dogs, horses, and other beasts; and though there are not in mens bodies the souls, yet there are too many qualities of beasts and bestial dispositions. 14. Our blessed Saviour is our true and only *Hector*, the Glory, Pillar, and safeguard of his Church; the great Eagle that will scatter our enemies like Geese before us; the Hand to defend, and the Mind to counsel us; whose presence only brings safety & true happiness to his Church. His body was worse mangled by the souldiers, then *Hectors* was by *Achilles*; but the love and wisdom of his Father, defended his body from the dominion of death, satan, and the other black dogs of hell, as also from putrification; according to that, *Thou wilt not leave my soul in Hell, nor suffer thy Holy one to see corruption*: From which, his Father redeemed him, not with gold but with his power.

Psal. 16. *Hygin. l.* 1 *Apollod. l.* 3.

HECUBA.

She was the daughter of Dyamas, *or as others write of* Cisseus, *or else of the River* Sangarius *and* Merope. *She was the wife of* Priamus, *and mother of* Hector, Paris, *and many other children. Being great of* Paris, *she dreamed, that she had a burning fire-brand in her belly, which caused* Paris, *when he was born, to be exposed to the mercy of wild beasts. Afterward* Hecuba *cast her self from a Rock into the Sea, and was turned into a dog; whence that Sea was named* Cyneum.

Ovid. l. 13. *Met. Ob animi acerbitatem fingitur in canem versa. Cic. in Tuscul.* 3.

The INTERPRETER.

1. HEcuba was said to be turned into a Dog, because she fell into an impatient railing and scolding against the *Grecians* for the murther of her husband, children and friends; for the loss of her Countrey by them, and for her own captivity by *Ulysses*. And truly, not unfitly may the impudent railing speeches of some women be compared to the barking of dogs; neither is there any thing more like a barking Cur, then a railer, or scold, which if they would duly consider, they would be more moderate in their tongues, and circumspect of their words. 2. These transformations of men and women into dogs, wolves, and other beasts, which we read in old writers, were imaginary, not real; for Satan cannot transform substances, that being the proper work of God;

Omnia mala ingerebat, &c. Plaut. in Menech. Aug. de Civ. l. 18. *c.* 18. *Thom. in* 2. *Sent. d.* 7. *Del. Rio in Mag.*

therefore the phantasie of melancholly men being disturbed, they imagine themselves to be Wolves & Dogs; and men have like Wolves lived in the woods and have proved ravenous, and as dangerous as Wolves; and such as are bit by mad Dogs, turn mad, and bark like Dogs, the essential form of man notwithstanding remaining the same, and the matter also; so then *Hecuba* was still a woman, though she seemed to her self to be a dog; and so *Seneca* must be understood; *Induit vultos feros; circa ruinas labida latravit suas; Trojæ superstes, Hectori Priamo sibi:* and so *Euripides*, in saying she was to be a dog with fiery eyes, κύον γενήσει πῦρ' ἔχουσα δέργματα, for he means of her impatient railing ἐπείπερ ἦτο κἀλίαν θρασυστομῆς; seeing she was so bold and violent in her mouth. 2. She may be said to be turned into a dog, because the *Grecians* used her like a dog, in kicking and flinging her into the Sea, and overwhelming her with stones, being impatient of her railing tongue; and as they used her, so they called her a dog, and to her perpetual infamy, called her grave *Cynossenia* near the river *Rhodius*; as if you would say, a dogs grave. 4. In *Hecuba* we see the Image of all humane calamity; she was a queen, the mother of many children, rich, fair, honourably descended; but she lived to see her husband *Priamus*, and her children, murthered before her eyes, her Countrey burned and ruined, her friends and acquaintance either murther'd or captivated, her self carried away captive by *Ulysses*, whose life she had saved and done him so many courtesies, as he confesseth himself. *Hec.* ἔσωσα δῆτ' ἐξεπίμφανθ' χδονὰς, *Ulys.* ὥσθ' εἰσορᾶν φόῳ τόδε, he confesseth that it is by her means he enjoyed the light of the Sun; yet like an unworthy ungrateful man did her all the hurt he could, κακῶς ἦ ὅσον δύνη: & lastly, she was killed & buried under a heap of stones like a dog. What madness is it to trust to humane felicity, then which nothing can be more vain & frivolous? nor without cause therefore is she named by *Euripides*, πανόλια, the most miserable of ἡ πάντα νικῶσ' ἄνδρα κ' θῆλυν σποργὰν κακοῖσι, who exceeded all men and women-kind in misery; but let us see her Epitaph in *Ausonius*.

In Agom. In Hec. Act. 5.

Torva canino latravit rictu. Juven. Sat. 10.

Strab. l. 13.

Georg.

Euripid. in Hec. Act 2.

Heroum Epitaph. in

Quæ

Quæ regina fui, quæ clara nota Dymante;
Quæ Priami conjux, Hectora quæ genui;
Hic Hecuba injectis perii super obruta saxis;
Sed rabie linguæ me tamen ulta prius.
Fidite ne regnis, & prole, & stirpe parentum,
Quicunque hoc nostrum σῆμα κυνὸς legitis.

5. As the *Grecians* called *Hecuba* dog, so it was an ordinary term, and chiefly among souldiers, to call their enemies dogs; so oftentimes they call the Trojans, & the Trojans them, by this name, as may be seen every where in *Homer*: hence the Cynic Philosophers for their impudence and immodesty, as also for their liberty in railing, were called dogs. 6. *Ulysses* was the first that flung stones at *Hecuba*, whose example the other Grecians followed; and therefore he was so affrighted by her Ghost in the night time, that he was forced to erect an empty tomb or herse to her in the harbour *Ediſſe*, so called from his name Ὀδυσεύς, where we see the extream ingratitude of *Ulysses*, & the guilt of his own conscience, which in the shape of *Hecuba* tormented and affrighted him. 7. When *Jupiter* had sent the rain-bow, to perswade *Priamus* to go to *Achilles*, and redeem *Hectors* body from him, promising his assistance, his Wife *Hecuba* would have disswaded him from going, under pretence, that *Achilles* was cruel and no ways to be trusted; yet *Priamus* would not hearken to her, but preferred *Jupiters* command to her advice. I wish *Adam* had been so wise as to prefer Gods commands to his wifes counsel: too many women like *Hecuba*, stick not to counsel their husbands in things contrary to Gods laws: and too many husbands are so uxorious as to hearken to their wives, and prefer their foolish counsels to the wisdom of God. 8. *Hecuba* had two ominous dreams; the one was concerning the fire-brand which came out of her belly and set *Troy* on fire; the other concerning the spotted Hind which the Wolf snatched from her bosom, and tore with his bloudy teeth: the fire-brand was *Paris*, her son, who proved so to *Troy*: the hind was *Polyxena*, her daughter, whom *Pyrrhus* sacrificed to his fathers ghost: this I alledge not that we should superstitiously observe every dream, much less be troubled with them,

κυνὸς σῆμα. Semper in ore illi canis. *Isacius in Lycophron.*

Homeri Il. 24.

Εἶδον δ' βαλιὰν ἔλαφον. *Eurip. Hec. Act. 1.*

them, as many are: for there are many idle dreams, either proceeding from the distemper of the brain and imagination, or else from Satans insinuation; only we ought to observe natural dreams, which arise from the bodies constitution, as Physicians use to do, and much more these divine dreams, which are sent by God, either to terrifie the wicked, or to comfort and instruct the godly. 9. *Hecuba* dreamed she had brought forth a fire-brand, and so she did bring forth one, *Cissæis pregnans tædas enixa jugales; & face pregnans Cisseis regina Pain creat,*

Τὸ γὰρ τ' ὀναὶ ἐν δόδς ἔσιν.

ἔδοξε τεκεῖν διὰ πυρὸν;

Homer.

Illa sibi ingentem visa est sub imagine somni
Flammiferam pleno reddere ventre facem.

Virgil. Æneid. 7. & 10.

Ovid. in Epist.

Hecuba then brought forth one fire brand; but alas, the Church of Christ, the Mother of us all, hath brought forth more then one fire-brand; and she is continually breeding such Torches as afford her no other light but that which is dismal and destructive, and sets her on the flames of contentions and civil discords.

HELENA.

Tryphiodorus, de Ilii excid. Not. Com. l. 6. c. 23. Arat. Phæa. Hygin. l. 1. Apolod. l. 3.

SHe was the daughter of Jupiter *and* Læda, *with whom* Jupiter *conversed in the form of a Swan, of whom came two Eggs; of the one were* Pollux *and* Helena, *of the other* Castor *and* Clytemnestra. Helena *was the most beautiful of all others in her time, and was carried away by* Theseus, *but was restored again, and married to* Menelaus; *afterward was carried away by* Paris, *which occasioned the* Trojan *war; but after the death of* Paris, *she married with his Brother* Deiphobus, *whom she betrayed to* Menelaus, *and so was reconciled to him again.*

The INTERPRETER.

H*Elena*, call'd also *Tyndaris*, from *Tyndarus*, the husband of her Mother *Læda*, as *Hercules* was call'd *Amphitruoniades*, though not *Amphitruo*, but *Jupiter* was his father; so *Helena* was *Jupiters*, not *Tyndarus* his daughter; she is also called *Pleuronia*, from *Pleuron* her great grand-father, but indeed she was the daughter of *Tyndarus*, and *Hercules* of *Amphitruo*, yet both called *Jupiters* children, he for his divine and extraordinary strength, she for her excellent beauty; which notwithstanding was only outward; for she had

ad a deform'd ſoul, playing the ſtrumpet, not only in
er younger years with *Theſeus*, to whom ſhe bore *Iphi-*
enia; but alſo being married to *Menelaus*, forſook him,
nd became a whore to *Paris*; and not content with him,
committed inceſt with *Corythus*, the ſon of *Paris* and *Oe-*
none; after ward betrayed the City of *Troy* to the *Grecians*,
nd treacherouſly cauſed her husband *Deipholus* to be
murthered in his bed by *Menelaus*, *Inter tecta vocat Mene-*
laum & limina pandit. Thus we ſee, that the outward beau-
y of the body, without the inward graces of the mind,
s but a gold ring in a Swines ſnout. 2. *Helena* by ſome is
called the daughter of *Læda*, but by others of *Nemeſis*;
both may be true, for one woman may have two names;
ſhe was called *Læda* whil'ſt ſhe lived, but *Nemeſis* being
dead; or elſe, as *Apollodorus* writes, *Jupiter* fell in love
with *Nemeſis*, who to avoid the danger, turned her ſelf
into a Gooſe, and *Jupiter* converted himſelf into a Swan:
She having brought forth an egg, gave it to *Læda* to be
kept, out of which *Helena* being hatched, was bred by *Læ-*
da, and ſo was called her daughter. 3. *Helena* was made a
Star, as her brother *Caſtor* and *Pollux*, although theſe be
rather exhalations, then conſtellations. Thus the *Gentiles*
left no room in heaven for honeſt men, having filled it
with Tyrants, Whores, Adulterers, and Murtherers.
4. As *Caſtor* and *Pollux* were favourable ſtars to Seamen, ſo
Helena was an unlucky ſtar, always cauſing ſtorms, as may
be ſeen in *Seneca*. *Non illic geminum Tyndaridæ genus, Suc-*
currunt timidis ſidera navibus. So *Statius*:

Oebalii fratres vobis pontuſque poluſque
Luceat, Illiacæ longe nimboſa ſororis
Aſtra fugate precor, totoque excludite cœlo.

So *Horace*: *Clarum Tyndaridæ ſidus ab intimis*
Quaſſas eripiunt æquoribus rates.

It is not likely that ſhe who was a pernicious firebrand,
and the ruine of ſo many people in her life time, ſhould
be propitious and favourable to them after death. 5. We
have many ſuch lights in theſe days, as *Helena* was in her
life time: She held out a light torch which ſet all *Troy*
on fire, ἐνθὰς ἑλενὴ χρυσείῳ ἀπεφαίνυτο πόλῳ. And
when her ſtar ſhineth it raiſeth ſtorms: So we have diſmal
lights,

Virg. Æn. 6. Homer. Theocrit. Euripid. Ovid. Pauſan. Staſimus. Hyginus. Apollod. l. 3.

Dioſcuri, Tyndaridæ, fratres Helenæ, Oebalii fratres ab Oebalo Rege Laconiæ. Fratres pileati. Vide Hor. Stat. Catul, &c. Sen. Her. Fur. Statius, Syl. l. 3. Trypbiod. Ilii excid.

lights, by which the Church is not comforted but set on fire & consumed; by which peace and tranquillity are not procured, but storms of civil dissention are raised & fomented; their light is like the fatal and terrible light of a Comet. *Sanguineum lugubre rubens.* 6. It standeth with the justice of God, to suffer the children to fall into the same wickedness of their parents, that so he might take occasion to punish the parents in their children. Thus *Leda* broke her faith to her husband *Tyndarus*, and committed whoredom with *Jupiter*; therefore both her daughters fell into the same sin, and violated their conjugal faith to their husbands. *Helena* to *Menelaus*, and *Clytemnestra* to *Agamemnon*. Thus of a bad tree seldom comes good fruit; & commonly such as the parents be, such are the children; a Crows Egg is no better then the Crow her self: Κακῆς κόρακος κακὸν ὄον. 7. It might seem strange that the sin of one *Paris*, in ravishing *Helena*, should bring so universal a destruction, as the turning of a whole City into ashes: So that it is most true which the Poet saith, Πολλάκι γὴ σύμπασα πόλις κακῆ ἀνδρὸς ἐπαυρεῖ. But we must know that *Paris* was a Prince, his sin was exemplary & doubtless countenanced; as appears by the Trojans refusing to make satisfaction or restitution; and denying that *Helena* was in the Town, or that there was any such rape, when the Grecians demanded her. 8. God did justly punish the Grecians by the law of retaliation, for they had been guilty themselves of two rapes; one was, when they carried away *Medæa* from *Cholchis*; the other, when they carried away *Europa* from *Phenicia* to *Crete*, and refused to make restitution, which encouraged *Paris* to serve them with the same sawce, and to carry away *Helena*. Thus we see, that the same measure we mete to others, the same shall be measured to us again. 9. It is dangerous to let Virgins be alone, for they are apt to be carried away, if they be eminent either in beauty, wealth, or parentage. Thus was *Europa* carried away by *Jupiter*, *Orythya* by *Boreas*, and *Helena* by *Theseus*. 10. And as great danger there is in young womens nakedness, which ministreth fuel to the fire of lust; for *Helena* was ravished by *Theseus*,

Virgil. Æn. 8.

Athen. l. 6.

Paus. in Attic.

Hesiod.

Herodot. l. 1.

Ovid. Epist. 15.

seus, when she was wrastling naked, with other naked Virgins; in what danger then do they cast themselves, who expose their naked breasts & shoulders to the publick view, and that in the house of prayer, at the time of prayer, when as women should be then covered because of the Angels. 11. *Paris* confesseth that he did undergo great dangers, and passed over many seas for the love of *Helena*; ὡς ἕνεκεν τέτλημεν ἡμεῖς οἴδματα πόντα περῆσαι; Thus we see what pains men take to go to hell; whereas few there are, who for the love of heaven will venture all. 12. We ought with *Job*, to make a covenant with our eys, and to have a special care of those windows by which lust enters into the soul; for *Helena* confesseth, that when she looked upon *Paris*, she could not be satisfied with gazing on him, κόρον δ' οὐκ εἶχεν ὁπωπῆς, and that she was ravished with admiration at the beauty of his countenance, ὅτε δὴ θαμβήσασα, &c. So it was with *Mars*; *Mars videt hanc, visamq; cupit*; and with Qu. *Dido*, *Neq; oculos explere tuendo*, we had all need to pray, *Lord turn away our eyes from beholding vanity.* 13. We may observe how God doth frustrate the hopes of wicked men; for *Paris* having carried away *Helena* from her husband, with a great deal of wealth, and having violated the rights of hospitality, was sailing home to *Troy*, but by a contrary wind, was driven upon the coast of *Ægypt*, where being forced to land, was brought before *Proteus*, King of *Ægypt*; and being accused of rape and theft, was forced to avoid the Kingdom, and to leave behind him his ill got purchase both of goods and wife; thus *the hopes of the wicked perish and rot*, as the Scripture speaketh. 14. Let us also observe, the severity and justice of God against sin; for *Helena* having been the cause of so much mischief and ruine; as of a War against the *Athenians* by her brothers *Castor* and *Pollux*, in which *Theseus* his mother was carried away captive; of a ten years War against *Troy*, in which many thousands both Grecians and Trojans were lost, and the City utterly ruined; of great calamity to her husband *Menelaus* in forsaking his bed; of incest with her son in law;

Coluthus de raptu Helenæ.
Ut jugulent homines surgunt de nocte latrones: Ut te ipsum serves non expergiscaris?
Coluth. de rap. Hel.
Ovid.
Virgil.
Herodot. l. 2.
Trojæ & patriæ communis Erin.
Virg. Æ. 2.
πάσων κακίστα,
Eurip.
κακομῦχον ὀκρυόεσσα.
Paus. in Corin.
Plaut. in Thes.
Leonic. l. 2. Var. hist. c. 13.

Lycoph. in Cassan. *Pausan. in Lac.* *Herod. l. 1. & 2.* ἐκ ἐλάττω δοξὰν οἱόμενοι, &c. *in Charidemo.* *Lucian. in diar. judic.* *Lucian. in Galla.* *Flet. quoque ut in speculo rugas conspexit aniles Tyndaris, & secum cur bis sit rapta requirit.* *Ovid. Metam. 15.* αἱ χίλιαι ναῦς δὲ τοσῶν ἐπληρώθησαν, &c. *in morta. dialog.* δίδωσι δ' ἐκ ἐμὲ ἀλλ' ὁμοιώσασ' ἐμοὶ εἴδωλον ἐμοῦ θεὸν. &c. *Eurip. in Hel.*

of the cruel murther of her other husband *Deiphobus*; she was at last driven from her house, and banished out of her Country, by *Menelaus* his children, and fled to *Rhodes* to *Polyxena*, the queen then of that Island, her old acquaintance: whose servants abhorring such a monster, carried her away as she was naked, washing her self in her chamber, and hanged her on a high tree, and so she made an ignominious end; it is true then that *Herodotus* saith, μεγάλων ἀνδρημάτων μεγάλαι εἰσὶ αἱ τιμωρίαι παρὰ τῶν θεῶν; God punisheth great sins, with great plagues. 15. *Lucian* writes, *That the gods would have their sons go to War, and to revenge the rape of* Helena, *though they knew they should be killed there, because they thought it no less glory to dye for* Helena, *then to be born of the gods; how much rather should we strive to dye in defence of our Countrey and Religion, which ought to be fairer to us, and dearer, then any* Helena. 16. It was *Venus* that made up the match between her sister *Helena* and *Paris*, in recompence of his judgment for preferring her to *Juno* and *Minerva*; *Venus* was a whore her self, therefore no wonder if she entice her sister to the same sin; and surely *Venus*, or unbridled lust, is the cause of all wickedness; *Nox & amor, vinumq; nihil moderabile suadent.* 17. *Helena* was said to be begot of a Swan, because of her white skin, and of her long white neck like a Swans; and she was feigned to proceed from an Egg, because she had a tender and delicate body, as *Lucian* sheweth, who notwithstanding when she grew old, looked as deformed as *Hecuba*; & when she was dead, her scul was like the sculs of other women; hence we see what a vain and fading thing beauty is, which causeth so much pride in women, and dotage in men, that not without cause did *Menippus* in *Lucian* wonder, *Why all Greece should conspire, and rig out a thousand ships against Troy, to the loss of so many men, for a thing so fading and decaying.* 18. *Helena* in *Euripides* confesseth that she was never in *Troy*, but in *Egypt*, all the time of the *Trojan* war, and that her Image only, which *Juno* had made to delude *Paris*, was carried by him to *Troy*; So then it seems that all this stir and long War was not for *Helena*, but for her Image: If we truly examine things right, it is not for the substance, but for the shadows

dows and images of things, we fight and ſtruggle in this world: *And ſo it is for Ceremonies, not for the ſubſtance of Religion; for the ſhadow, not for the true body of holineſs and felicity, we moleſt and murther one another; we fight not for Chriſt indeed, but for this word Chriſt.* 19. *Zeuxis* painted the picture of *Helena*, which he expoſed to be ſeen of thoſe, that would give a peny for the ſight of it, otherwiſe without money it was not to be ſeen; whence aroſe the proverb, *Zeuxis his* Helena *is a whore, becauſe Whores afford the ſight and uſe of their bodies for money.* Doth not the Church of *Rome* make ſtrumpets of the Reliques and Images of Saints, which they expoſe to be ſeen of ſtrangers for money. 20. It is thought by ſome that *Helena* did repent of her whoredom with *Paris*, and that of her tears ſprung up the herb *Helenium* or Helicampane, which being drunk with wine, cauſeth love and mirth; which alſo *Mathiolus* affirms, hence is the proverb of *Helenæ crater*, for a merry cup. I am ſure, the tears of repentance breeds us that plant or herb of Grace, which cauſeth both the love of God, and ſpiritual mirth in our ſouls. 21. *Plutarch* writes, that the plague raging in *Sparta*, could not ceaſe till a beautiful Virgin was ſacrificed: upon this *Helena* was appointed for a ſacrifice: ſhe in her ornaments, ſtanding at the Altar, ready to receive her fatal blow, an Eagle ſuddenly ſnatches the ſword away, and lets it fall upon an Ox, not far off in the field; by which means *Helena* was preſerved, and the Beaſt ſacrificed. I believe this Hiſtory was borrowed from that of *Abraham* ſacrificing *Iſaac*, who was delivered by the Angel, and a Ram offered in his ſtead; by this alſo we may ſee, that God abhorred the bloudy ſacrifices of mankind. 22. *Venus* turned her ſelf into an Eagle, and *Jupiter* into a Swan, who being affrighted by the Eagle, flew for ſhelter into *Læda*'s lap. She out of pity, hugged the Swan, which having performed this ſervice, was by *Jupiter* placed among the ſtars; We ſee how the ſtars were abuſed by the Gentiles to ſuperſtition; and what a ridiculous thing, yea and impious is it, to imagine, that God ſhould have carnal commerce with a woman; and ſhould deviſe ſuch tricks as to turn himſelf into a Swan, and *Venus* into

Rhodig. l. 12. c. 27 Zeuxis Helena meretrix.

Nat. Com. l. 6. c. 33.

In Dioſcoridem. l. 1. c. 27.

In paral.

Hyginus.

Selenides. an Eagle? nay ſome ſtick not to write, that this Egg fell down from the Moon, and that all the women there lay *Ennius.* eggs; but as *Jupiter* became a Swan, and *Venus* an Eagle; ſo *Hom Od.* many men are as fearful and puſillanimous as Swans, and 1. *lib.* 3. women have many times the courage of Eagles: *Vos etenim juvenes animos geritis muliebres, illaq; virgo viri.* 23. *Homer* ſhews, that *Helena* made a comfortable potion for her husband and gueſts, which drove away all ſorrow and anger, and brought an oblivion of all miſeries, εἰς ὄινον βάλε φάρμακον ἔνθεν ἔπινον. Νηπενθές τ' ἄχολόν τε κακῶν ὀπιλήδον ἁπάντων. I wiſh all wives would do ſo to their husbands, but many are ſo far from giving their husbands *Nepenthe*, or eaſe to their cares and ſorrows, that they *In Epit.* give them vinegar and gall to drink. 24. *Theocritus* com-*Helenæ.* mends *Helena* for her beauty, skill in needle-work, proportion of limbs, skill in muſick, and other qualities, ſo that there was not ſuch another woman that trod upon the *Grecian* ground, Ὁία Ἀχαιάδων γαῖαν πατεῖ ἐδεγὺ ἄλλα, *&c.* Theſe are commendable parts, but one dram of grace and goodneſs in a woman is worth all theſe; ver-*Plaut. in* tue is a womans greateſt dowry; *Non ego illam mihi dotem* *Amphit.* *duco eſſe, quæ dos dicitur, ſed pudicitiam & pudorem, & ſeda-*Hor. l. 2. *tam cupidinem: dos eſt magna parentum virtus, & metuens* Od. 14. *alterius viri certo fœdere caſtitas.* 25. In our private affections and publick calamities, we only look upon the ſecondary cauſes, and blame the inſtruments; whereas we ſhould look higher, even to the juſtice of God: for there Iſ 54. 16. *is no evil in the City which the Lord hath not done.* *Rabſhekah* *Hom. Il.* 3 confeſſed that the Lord ſaid to him, *Go up, and deſtroy* Jeruſalem: *behold ſaith the Lord, I create the ſmith that bloweth the coals in the fire,* &c. *I have created the waſter to deſtroy.* Thus *Priamus* acknowledgeth that it was not *Helena*, but *the gods that cauſed the Trojan war;* θεοὶ νῦν μοὶ ἄιτιοι εἰσιν, οἵ μοὶ ἐφώρμησαν πόλεμον πολυδάκρυον Ἀχαιῶν. So *Virgil.*

Vir. Æn. 2. *Non tibi Tyndaridis facies inviſa Lacænæ,*
Culpatuſve Paris, verùm inclementia divûm,
Has evertit opes, ſternitque à culmine Trojam.

HER-

HERCULES.

HE *was the ſon of* Jupiter *and* Alcmene, *whom* Juno *perſecuted out of malice; and expoſed him to many dangers, which notwithſtanding he overcame, and for his noble acts was deified, and placed among the ſtars. The chiefeſt of his famous acts were theſe.* 1. *He killed the two Snakes, that were ſent by* Juno *to kill him in his cradle.* 2. *In one night he begot fifty ſons of* Theſpius *his fifty daughters.* 3. *He ſlew the Lion in the wood* Nemæa. 4. *He killed the Snake* Hydra *in the Lake of* Lerna. 5. *He overtook and killed the golden-horned Stag, on the hill* Mœnalus. 6. *He killed* Diomedes *the Thracian King, and gave him to be eaten by his men-eating horſes.* 7. *He killed the Boar in* Erimanthus, *a hill of* Arcadia. 8. *He killed the wild Bull in* Crete. *He ſlew the Birds called* Stymphalides. 10. *He overcame* Achelous. 11. *He killed* Buſiris *the Tyrant of* Egypt. 12. *He ſlew* Antæus *the Giant.* 13. *He killed the Dragon that kept the Golden Apples in the Gardens of* Heſperides. 14 *He helped* Atlas *to ſupport the heaven.* 15. *He divided the Hills* Calpe *and* Abila, *which before were united.* 16. *He oppreſſed* Cacus. 17. *He overcame* Geryon. 18. *He killed* Lacinus *the great Robber.* 19 *He tamed the* Centaurs. 20. *He killed* Eurypilus *the Tyrant, with his wife & children.* 21. *He delivered* Heſion, Laomedons *daughter, from the Sea-monſter.* 22. *He ſlew* Tyrrhenus *the Tyrant of* Eubœa. 23. *He ſubdued the Amazons.* 24. *He went down to hell and drew up with him the dog* Cerberus. 25. *He ſhot the Eagle that fed upon* Prometheus *his heart.* 26. *He killed* Lycas *the Tyrant of* Thebes. 27. *He brought back from hell* Alceſtes. 28. *He overcame* Cygnus *the ſon of* Mars. 29. *He killed* Thædamus, *and brought away his ſon* Hylas *with him.* 30. *He ſacked* Pylus, *and killed the King* Neleus *with his family except* Neſtor. 31. *He killed* Zetis *and* Calais, *the ſons of* Boreas. 32. *He travelled through the torrid Zone, and ſands of* Lybia. 33. *He overcame the Aſiſh people* Cercopes. 34. *He purged* Augæus *his ſtable.* 35. *He paſſed on foot over Lybian Syrtes, having loſt his ſhip.* 36. *He erected two Pillars in* Spain *and* Africa. 37. *He killed* Eurytus *the Tyrant of* Oechalia, *whoſe daughter* Iole *he carried away and married her; at which* Deianira *being diſpleaſed, ſent him a cloak dipt in the bloud of the Centaur* Neſſus, *thinking thereby to have reclaimed him; but it put him into ſuch a madneſs, that he burned himſelf.* The

1. BY *Hercules* ſome underſtand the Sun, who is Ἥρας κλέος, the glory of the air, which is then glorious, when by the Sun beams it is illuminate. His 12 labours are the 12 Signs in the Zodiack, which, every year he paſſeth thorow: he is the ſon of *Jupiter* and *Alcmene*, ἀλκὴ ſignifieth ſtrength or power, becauſe God by his *Almighty power* created the Sun, and gives power to the Sun to overcome all the oppoſitions of *Clouds*, *Miſts*, *Vapors*, which Ἥρη (or *Juno*) the air caſt before him to obſcure his light. *Hebe* the goddeſs of Youth is married to him, becauſe when he returns to us in the Spring, he reneweth all things, and makes the world as it were youthful again. *Geryon*, whom *Hercules* overcame, is the Winter, which the Sun maſters, and reſcues the Cattle which the Winter would deſtroy. 2. Hercules *was called* Alcides, *his mother was* Alcmene, *both are from* ἀλκὴ, *ſtrength, by which may be meant, ſpiritual fortitude, which is the child of* Jupiter, *that is, the gift of God; and by which we are made able to overcome all difficulties; by this* David *overcame the Lion and the Bear, and* Goliah *too,* Daniel *maſtered the Lions, St.* Paul *overcame the beaſts at* Epheſus, *the Viper at* Malta, *and all dangers at Sea and land, fire and ſword: and whoſoever hath this vertue, ſhall be truly* Hercules, Ἥρη καὶ κλέος. Juno, *or Riches and Glory ſhall be the end and reward of that man, and a higher advancement then* Hercules, *above the ſtarry heaven, yea, above all heavens ſhall be his habitation.* 3. By *Hercules* may be meant every good Chriſtian, *who muſt be a valiant Champion, to encounter againſt the Snakes of malice and envy, the Lion of anger, the Boar of Wantonneſs, and to ſubdue the Theſſpian daughters of Luſt, the Centaurs and wild horſes of Cruelty, the Hydra of Drunkenneſs, the* Cacus *of Theft and Robbery, the* Buſyris *of Tyranny, yea, Hell it ſelf, and the Devil that great Dragon.* 4. *Hercules* may be the type of a good King, who ought to ſubdue all monſters, cruelty, diſorder, and oppreſſion in his Kingdom, who ſhould ſupport the Heaven of the Church with the Shoulders of Authority, who ſhould purge the *Augean* ſtable of Superſtition and Profanation, who ſhould relieve the Oppreſſed, and

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ſet at liberty the captives. 5. *Hercules* diſhonoured all his former actions by doting upon *Omphale*. Let good men learn from the fearful death and dotage of *Hercules*, to have circumſpection, and a watchful eye over themſelves; for it's not enough to begin well, he only ſhall be ſaved that continues to the end: it is the end that crowns the work; *Exitus acta probat.* 6. The end of *Hercules* his luſt and dotage was a miſerable death, and conflagration of his own body: let young men remember, that the end of pleaſure is pain, and that love (or luſt rather) which in the beginning is all honey, determines in gall and wormwood: *Amor & melle & felle fœcundiſſimus.* 7. *Hercules* was perſecuted and maligned by *Juno*, notwithſtanding all his heroick actions: *felicitatis comes eſt invidia*; happineſs is ſtill accompanied with envy. 8. *Hercules* who overcame others, could not overcome himſelf: he is the greateſt conquerour that can conquer himſelf: *Fortior eſt qui ſe, quàm qui fortiſſima vincit Mœnia.* 9. Some underſtand theſe paſſages of *Hercules* literally: *The ſtable of* Augeus *was a large field over-laden with dung, which* Hercules *cleared by cutting the River* Achelous, *and cauſing it to overflow that field*: Antæus *and* Buſiris, *were tyrants whom* Hercules *overthrew*: Diomedes *that fed his horſes with mans fleſh, was a tyrant, who by the ſtrength and number of his horſes, over-ran the Countrey, plundering and murdering men*: Cerberus *was the name of the King of the Moloſſians dog, which devoured men, therefore called the dog of Hell*: Theſeus *ſhould have been devoured by him, but that he was reſcued by* Hercules: *The Birds called* Stymphalides *were Robbers near* Stymphalis, *the town and lake of* Arcadia: *The Dragon that kept the gardens of* Heſperides, *was a winding River or arm of the Sea, repreſenting the windings of a Serpent: this arm encompaſſed theſe gardens.* Cacus *ſpitting fire, was a tyrant in* Campania, *who uſed to fire mens houſes and corn: The Centaurs were the Theſſalians, who firſt learned to ride on horſeback, theſe* Hercules *ſubdued: as likewiſe he overcame the Lion, Bull, and Stag; that is, notable Theeves and Robbers. By ſupporting the heaven with* Atlas, *is meant his knowledge in the ſphere, which* Atlas *King of* Mauritania *found out: The three-bodied* Geryon, *were three brothers in* Spain, *all Princes, and entirely loving each other, whom* Hercules *alſo*

overcame. 10. By *Hercules* the Ancients did not only mean valor & ſtrength of body, but the force of eloquence alſo; which they did expreſs by that picture of *Hercules*, clothed in a horſe skin, armed with a club, with bow and arrows, having ſmall chains proceeding from his tongue, and tied to the ears of people whom he drew after him; by which they ſignified how ſharp and powerful Eloquence is, to pierce and ſubdue the affections of people, and to draw them far. 11. The *Romans* uſed to worſhip *Mercury* within the City, but *Hercules* without; to ſignifie, that by ſtrength and policy they maintain their Empire: at home they uſed eloquence & policy; abroad, ſtrength and induſtry. 12. Wreſtlers and ſoldiers uſed to worſhip *Mercury* and *Hercules* together, to ſignifie, that in wreſtling and wars, ſtrength and policy muſt go together. 13. It was not lawful for women to ſwear by *Hercules*, nor to enter into his temple: this was a puniſhment laid upon that ſex, for the inſolency of Q. *Omphale* over *Hercules*, in cauſing him ſo effeminately to ſerve her. 14. It is recorded that *Hercules* never ſwore but once; I wiſh we could ſay ſo of Chriſtians, who make no conſcience in ſwearing by the name of God upon all occaſions. 15. Children and young men were not permitted to ſwear by *Hercules* but bare headed, and abroad in the open air, perhaps to make them the more wary and fearful in ſwearing, and to ſtrike a greater reverence of an oath in them. I wiſh our children and young people would learn the like reverence to the true God, when they take his name in their mouths. 16. They uſed in old time to offer the tenth part of their goods to *Hercules*, therefore the tythe was called *Herculand*, and they that offered this, were ſaid *Pollucere Herculi*: But *Tertullian* complains (in *Apol.*) that the Gentiles coſened their god, promiſing to him the tenth, but ſcarce offering the fourth part of that. Are there not too many Chriſtians now, who profeſs much, but practiſe little; not caring how they ſerve God, ſo they may ſerve him at an eaſie rate, who would willingly go to heaven, ſo they may ſave their purſes. 17 The new married bride was wont to be girded with a girdle having a ſtrong knot, called *nodus Herculeanus*, an Herculean knot, in ſign of fe-

cundi-

cundity, becauſe *Hercules* in one night begot fifty ſons of *Theſpius* his daughters. But we know, that it is the Lord only, who doth open and ſhut the womb, who maketh the barren to rejoyce. 18. Whil'ſt *Hercules* was alive, he was ſlighted and perſecuted; but being dead, he was deified, and placed among the Stars, he was ſolemnly called upon, he had temples and altars erected, holy days dedicated, Prieſts called *Politii* and *Penarii* conſecrated to him: he was called ἀλεξίκακος, the driver away of evil: when any thing fell well, it was thought to be ſo by *Hercules* his means; hence aroſe theſe proverbs, *Amico Hercule*, *Dextro Hercule*. They uſed to carve or paint him upon their Dice in the habit of a King, whoſe caſt was counted lucky; hence aroſe that phraſe, *Hercules Baſilicus*, for good luck. Rich men gave the tenth of their goods to *Hercules*; this day they called *Polluctum*, and they thought thereby to proſper. They called the richeſt and moſt ſumptuous, & capacious things, by the name of *Hercules*; as *Herculea cœna*, *Heraelia pocula*, *balnea Herculana*, *lecti Herculani*, *Hercules hoſpitator*: By this we ſee the *fooliſhneſs* of the world, in perſecuting, hating, and murthering thoſe men, whom afterward they honour and adore. *Thus it fared with the Prophets, Apoſtles and Martyrs; of this Chriſt accuſeth the Scribes and Phariſees, for building the tombs of the Prophets, and garniſhing the ſepulchers of the righteous*, &c. Mat. 23. 19. 19. Our bleſſed Saviour is the true *Hercules*, who was the true and only Son of God, & of the Virgin *Mary*: who was perſecuted out of malice, and expoſed to all dangers, which he overcame: he ſubdued the roaring Lion, that red Dragon, that tyrant and devourer of mankind, the devil; he ſubdued the *Hydra* of ſin, the *Antæus* of earthly affections: he by his Word ſupporteth the world; Satan is that *Cacus* [ὁ κακὸς] that Sea-monſter, from whom by Chriſt we are delivered; it is he only that went down to hell, and delivered us from thence, he alone travelled through the torrid zone of his fathers wrath; he purged the *Augean* ſtable of Jewiſh ſuperſtition, and heatheniſh profanation; he overcame the world, and all his enemies, and hath killed the Eagle of an evil conſcience, which continually fed upon the heart of man:

he

he was that only true ἀλεξίκακος, the expeller of all evil from us, who with the club of his power, and chains of his eloquence, hath ſubdued and drawn all men after him; who at laſt was burned, but not conſumed by the fire of his Fathers wrath: who having ſubdued principalities and powers, was received up into glory, and exalted above all heavens, where now he ſits at the right hand of God, being adored by the Angels in heaven, by men on earth, and by ſpirits under the earth, to whom be glory, and dominion, and power, for ever & ever, *Amen.* 20. Let me complain with *Lactantius, de falſ. rel. l.* 1. *c.* 9. of the pravity and madneſs of the Gentiles, who would make a god of *Hercules*, who ſcarce deſerved the name of man, if we conſider his adulterous birth, his whoredoms, oppreſſions, murthers, gluttony, and other ſins; whoſe titles and epithets the Poets give him, ſhew us what he was, when they call him πολύφαγον, πάμφαγον, ἀνδρόφαγον, βουβόρον, that is, a great eater, a devourer of every thing, an eater of raw fleſh, a devourer of oxen. *Clem. Alexand. in protrept.* complains of his whoredoms with the *Theſpian* daughters, with the *Elian* women, with *Calcypoe*, with *Iole*, with *Omphale*, and many others. What fools were they to make him a god, who killed a Lion, and could not kill his own violence, and the wild beaſt of his anger and fury? who killed a few ravenous birds, but could not kill his own ravenous affections; who could ſubdue Amazons, but not his own luſts; who could purge a ſtable of dung, but not his own heart of wickedneſs? And indeed, as he was in his life, ſo was he honoured after his death, with ſacrifices full of railings and curſings, as *Lactantius* ſhews, *de falſ. Relig. lib.* 1. *cap.* 21.

HERMAPHRODITUS.

Ἑρμῆς καὶ ἀφροδίτη. *Ovid. l* 4. *Metam.* ἀνδρόγυνος.

HE was a beautiful youth, the ſon of Mercury *and* Venus, *with whom the Nymph* Salmacis *was in love; one day whilſt he was naked, waſhing himſelf in the fountain, the Nymph, who hid her ſelf behind the buſh, leaps into the fountain, hoping thereby to have got his love, but failing of it, prays the gods to joyn both their bodies in one, which was effected, but the ſex remained diſtinct; whereupon* Hermaphroditus *prayed, that every man who ſhould waſh there, might obtain both ſexes.*

The

The INTERPRETER.

HErmaphroditus, called alſo *Androgynes*, *Semimares*, *Diphyes*, *Androtheles*, *Arſenotheles*, are meant oftentimes in the Poets of effeminate men, or ſuch, who though by ſex they be men, yet in diſpoſition, ſmoothneſs, and ſoftneſs of skin, and other effeminate qualities, may be called women; too many there are of theſe now; *ô verè* Phrygiæ, *nec enim* Phryges. 2. By *Hermaphroditus* may be meant, an eloquent and handſom man, who for his beauty and handſom body, may be called the ſon of *Venus*; for his eloquence and power of ſpeech, the ſon of *Mercury*. 3. *Hermaphroditus*, is called the ſon of *Mercury*, to ſignifie the quality of that ſtar which Aſtronomers ſay is of a middle nature between *Sol* and *Venus*, or *Luna*; for theſe have dominion of moiſture, and therefore more paſſive, the radical moiſture being the matter of generation, the Sun is the active principle, and as it were the male; being the Fountain of heat, which is the active quality in generation, and introduceth the form, but *Mercury* is partaker of both natures. 4. They that drunk of the Fountain *Salmacis*, were ſaid to become *Hermaphrodites*, not that there was any ſuch quality in that water, but becauſe the people thereabout called *Cares*, were much given to luxury, idleneſs, and effeminate pleaſures. 5. They that are given to that abominable ſin of *Sodomy*, and are both active and paſſive in it, may be truly termed *Hermaphroditus*. 6. *Pliny* writes, that at *Rome Hermaphrodites* were at firſt counted prodigious, afterward had in great eſteem. I wiſh they were not in too much eſteem now, both at *Rome* and elſewhere. 7. There are *Hermaphrodites* alſo among beaſts, ſo *Pliny* writes, that *Nero* had his Litter carried by *Hermaphrodite* Mares: he takes it for a ſtrange thing that the Prince of the world ſhould ſit upon Monſters, it was more ſtrange, that ſuch a Monſter as he was, ſhould ſit and ride upon the Roman State, which once was the freeſt State in the world; it was not ſo ſtrange a ſight to ſee a Prince ride upon Monſters, as to ſee him ſubdue his own monſtrous affections and paſſions. 8. *Hermaphrodites* have for their efficient principal cauſes, the Mothers imagination, the formative facul-

Virg.

Rhodig. l.18. c.6. Sabin. in 4. Met.

Strab. l.4

L.7. c.3. Olim in prodigiis, nunc in deliciis. l.11. c.49

faculty of the ſeed: the heat as the inſtrumental cauſe; the ſeed it ſelf as the material, and divers circumſtances, as Anatomiſts obſerve; but God is the ſupreme cauſe, directing all to his glory, the puniſhment of ſin, and the comfort of his ſervants; but *Lemnius* thinks that they receive their form and vigour partly from the right, partly from the left ſide of the matrix; for in the right ſide the Males, in the left ſide the Females are formed. 9. *Lucina* ſhews that *Venus* had three ſons of a far different nature, to wit, *Cupid*, *Hermaphroditus*, and *Priapus*, ἀνομοίους ὄντας μόρφας, καὶ τὰ ἐπιτηδεύματα, having different faces and ſtudies, and that *Priapus* was too much a man, but *Hermaphroditus* too little, being but half a man: the reaſon of this difference proceeded from the diverſity of their fathers, *Jupiter*, *Mercury*, and *Bacchus*; for the fathers being more active principles in generation, and indeed the ſole active principles according to *Ariſtotle*, the females being only paſſive; they muſt make a greater impreſſion on the *Embryo* then the mothers, theſe furniſhing bloud only; but the fathers ſeed and ſpirits alſo. 10. Many accuſed the fountain *Salmacis*, as if the drinking of that water made them effeminate, and *Hermaphrodites*. *Odit amatrices Hermaphroditus aquas*: but indeed the cauſe was not in the water, but in the luxury, idleneſs, full diet, of that people; and it was rather the wine, then the water, that made them effeminate; but let us hear this water plead for it ſelf;

Laur. l. 8. c. 14.

De occult. mirac. nat. l. 1. c. 9.

Luc. in deor. dial. Apol.

Σάλυς καὶ ὑμέναδος.

Martial. Epig. Græc. l. 2. c. 65. Si hauri, &c

Εἰ μὴ ἀνὴρ ἦκεις, ἄρυσαι ξένε τῆς δ' ἀπὸ πήγης
Εἰδὲ φύσει μαλακὸς, μίμνε πίες τρόφασιν.
Ἄρρεν ἐγὼ πόσον εἰμὶ καὶ ἄνδρασι μοῦνον ἀρέσκω
Τοῖς δ' φύσει μαλακοῖς ἡ φύσις ἦν ὕδωρ.

HESPERIDES.

THeſe were the daughters of Heſperia, *by* Atlas, *called therefore* Heſperides, *and* Atlantides; *they had a rich garden, wherein grew golden Apples, which were kept by a watchful Dragon; but* Hercules *killed the Dragon and carried away the Apples.*

The

The INTERPRETER.

1. SOme by these golden apples, understand sheep of a yellow *fleece* like gold: for μῆλον signifieth both an apple and a sheep, these sheep *Hercules* brought from *Africa* to *Greece*, after he had killed *Draco* the shepherd. 2. By these golden apples may be meant a golden Mine near mount *Atlas* in *Africa*, which *Hercules* first discovered. 3. By this garden kept by a Dragon, may be understood some rich orchard, invironed by a winding arm of the Sea, which *Hercules* passed over: or by cutting it and diverting the tide another way made the passage open. 4. By the daughters of *Hesperia*, and the golden Apples, may be meant the stars, which because they begin to appear in the evening, may be called the daughters of *Hesperia*, or *Hesperus*: and because the stars are round like apples, and of a golden colour, they are called golden apples. By the Dragon may be meant the Zodiack, which windeth about the earth, as a serpent or dragon: By *Hercules* killing the Dragon and carrying away the apples, may be meant the Sun, who by his light taketh away the sight of the stars & Zodiack. 5. As the golden apples were kept by a vigilant dragon; so wealth is got and preserved by care and vigilancy; and as these apples belonged to the 3 daughters of *Hesperia*, to wit, *Aegle*, *Arethusa*, and *Hesperatusa*; *so riches should belong properly to these, who are eminent for honour and vertue*; for ἔγλη signifieth honour and glory, and ἀρετὴ vertue. But as these apples were consecrated to *Venus*; so commonly the wealth of this world is dedicated to, and imployed on, our lusts and pleasures. 6. *Hercules* could not obtain the golden apples, till he had killed the dragon; neither can we attain to the precious fruits of faith and holiness, until we have destroyed the dragon of envy and malice. 7. The covetous wretches of this world, whose affections are set upon wealth, can no more rest and sleep then the dragon did, that kept the golden apples, but death that all subduing *Hercules* comes and kills these dragons, and carries away the wealth from the owners, and bestows them oftentimes on strangers.

HIPPODAMIA See *TANTALUS*.

HIPPO-

HIPPOLITUS.

Eurip. in Hippol. Ov. Met. 14, 15. Senec. in Hippol. Ovid. Fast. 6. Virg. Æn. 7. Servius. Plut. in Thes. & parall. Hippolyt. ἀπὸ τῆς ἵππων λυόμενος.

HE was the son of Theseus and Hippolyta, the Amazon; who abhorred the company of women, and gave himself to hunting; but in his fathers absence, Phædra his step-mother desired the use of his body; which he refusing, was falsly accused by her to his father, as if he had attempted to ravish her; he believing it to be true, intended to kill his son, which Hippolytus fearing, fled away in a Chariot; but as he was on the Seashore, the Scale-fishes being affrighted at the ratling of his Chariot, rushed suddenly into the Sea, and so affrighted the horses, that they drag'd Hippolytus among the rocks and brambles, so that the young man was torn in pieces, and was buried in the Wood Aricinus, dedicated to Diana.

The INTERPRETER.

1. HEre we may see the impotent lust of a wicked woman, and the horrible malice of a Step-mother, who not obtaining her filthy and abominable desire, falsly accuseth the innocent young man, and is the cause of his death; justly may she be called, *injusta noverca*. 2. We may observe also the rashness of a father, in condemning of his son upon the bare accusation of a malicious woman; whereas he should have examined all circumstances; a hasty man, we say, never wants wo, and therefore he was his sons murtherer; and in *Seneca* he bewails him, not because he was dead, but because he had killed him; *quod interemi, non quod amisi fleo*. 3. Innocency and Vertue may for a while be oppressed, but at last it shall be rewarded; for torn *Hippolytus* after death received divine honours, and hath a Temple with a Grove, dedicated to him by *Diomedes*; among the Troezenians he had anniversary sacrifices; and virgins before their marriages, used to offer their hairs cut off to him; besides, he was made a Constellation, which goeth under the name of *Auriga*, or Coachman; and *Pausanias* thinks that he was restored to life again by *Æsculapius*, and reigned in *Italy*, where he dedicated a Temple to *Diana Aricina*, and was called *Viribus quasi hic vir*; yet *Horace* placeth him in Hell, *infernis neq; enim tenebris Diana pudicum liberat Hippolytum*; but he means his body; the other Poets his soul, which they placed among the stars; or else his meaning is,

In Hipp. Paus. in Corinth. θυσίαι ἐπέλειοι πλόκαμον ἀποκείρεσθαι ἱππολύτῳ. In Corin. ἐβασίλευσε. Vir. Æ. 7. l. 4. Od. 7.

is, that though *Diana* recalled him from death, yet she could not keep him immortal. 4. Though *Hippolytus* in *Euripides* cleareth himself of his step-mothers false accusation, both by oaths and sufficient testimonies of his innocency, yet his cruel Father will admit of no purgation; in whom we see the true nature of a tyrant, and an uxorious wretch, who to all conscience, justice, and natural affection, prefers his own will, and dotage of his wife. 5. The same *Euripides* writes, that *Phædra* not obtaining her filthy desire of *Hippolytus*, out of madness hanged her self, about whose dead body *Theseus* found a Letter, in which was written the whole feigned treachery and incest of *Hippolytus*; here we see how revengeful a creature a woman is, and that as *Solomon* saith, there is no malice, to the malice of a woman; for she and others of her condition, will rather damn soul and body, then not to be revenged. 6. *Hippolytus* was the Scholar of innocent learned and wise *Pittheus*, the son of *Pelops*, who for his excellent parts was highly honoured of the gods. All parents should learn of *Theseus*, to chuse out the most eminent man they can find, for education of their children, because as the tender years of the youth, which is the seminary of the Commonwealth, is seasoned, so that Commonwealth will prove accordingly, either vertuous or vitious. 7. *Venus* complains of *Hippolytus*, that he slighted her, and was her great enemy, in that he gave himself to hunting, and the service of *Diana*, by which means he slighted marriage, and the commerce of women; therefore to be revenged of him, she causeth him to fall in love with his step-mother, and so procured his ruine; where we may see the nature of a whore in *Venus*, malicious against continent and sober men; as also how great an enemy exercise and labour is to venery. 8. It seems by *Ovid*, that *Theseus* cursed and prayed against his son *Hippolytus*, *hostilig; caput prece detestatur euntis*; by this children may see, how dangerous the imprecations of parents are, therefore children should be loth to provoke their fathers anger: so likewise parents should tremble to pronounce any curse against their children, & to wish their death, as *Theseus* did, when he wished *Neptune* to destroy

δεχιον
Ζλῶα ἐ
πίδον
χθονὸς
ὄμνυμι.

Ἀγνὸν
Πιτθέ-
ως παι-
δεύμασιν.
Eurip.

Quo semel est imbuta recens servabit odorem
Testa diu.
Horat.

ἀναίνε-
ται λέκ-
τρα,
Ἄρτεμιν
τιμᾶ.
Eurip.

Met. l. 5.
Sabin. in Metam.

destroy *Hip. Noah* indeed cursed *Cainan*, but it was in a prophetical spirit, and he was provoked thereto. 9. *Hippolytus* was so chast, that it became a proverb, *as chast as Hippolytus*; and when they would express an extraordinary beauty, they would say, that it was able to move *Hippolytus*; so *Propertius*, *Docta vel Hippolytum Veneri mollire negantem*; and *Potest privignum vel movere Phædra*; is it not then a shame for *Christians*, that a *heathen* should go before them in continency? 10. We may see Gods judgments against murther; for *Theseus* murthered his wife *Hippolyte*, the mother of *Hippolytus*, therefore he loseth his son, & his second wife *Phædra*, by an untimely death; for he was torn by his horses: for which cause it was unlawful to admit any horses into the grove and temple of *Diana:* besides 20 horses were sacrificed to his ghost, in memory of his cruel death by them; of the former *Virgil* speaks,

Unde etiam Triviæ templo, luciſq; ſacratis,
Cornipedes arcentur equi; quod littore currum
Et juvenem monſtris pavidi effudere marinis.

Of the latter *Pauſanias*, and others; and so he lost his wife *Phædra* whom he loved so well: for she hanged her self, as *Servius*, or killed her self with *Theseus* his sword, as *Eocatius* relates; and some think that she killed not her self, till after the death of *Hippolytus*, repenting her self of her wickedness, in condemning the innocent; but this repentance was much like that of *Judas*. 10. Whereas they write that *Diana* was in love with *Hippolytus*, and that by her means *Æsculapius* restored him to life again; it is most likely that after he came to *Italy*, he married *Aricina*, whom he called *Diana*, because she used to hunt with him, and of her begot *Virbius*, as *Virgil* sheweth: *Ibat & Hippolyti proles pulcherrima bello Virbius, &c.* and so might arise the fable of his new life and name; for indeed parents live in their children after themselvs are dead; or else this *Virbius* might be an impostor suborned by *Diana Aricina*'s priests, to get credit to the grove and to draw company thither, for their greater gain; a trick not unusual among Priests to delude the people. 11. Christ is the true *Hippolytus*; who lived a single, chast, and holy life, giving himself to spiritual hunting of souls;

'Επάεγ. του ἐπίνοσε. *Luc. cal. non tem. cre.* ἱππόλυτον μιμήσομαι *l. 4. El. 5. Boc. l. 5. c. 50.*

Æn. 7.

In Gen.

Æn. 7.

he

he was fasly accused by the Jewish Synagogue, his malicious step-mother; and was condemned to death by his heavenly Father: not for his own offences, for he was innocency it self, and which of his greatest enemies could accuse him of sin? But because he became our surety, his blessed body was torn worse than that of *Hippolitus*; he went down to hell and died, but was restored again to life, and arose the third day, triumphing over all his enemies;

Credimus hunc Christum Dominum, postquam arte novercæ *Virgil.*
Occiderit, patriasque explerit sanguine pœnas. *Evangelis.*
Affixus ligno clavis, ad sidera rursus
Ætheria, & superas cœli venisse sub auras.

HYACINTHUS.

THis was a beautiful youth with whom both Apollo *and* Zephyrus *were in love at the same time: but* Zephyrus *perceiving that the youths love inclined more to* Apollo *then to himself, grew angry, and whilst he with* Apollo *were playing at the exercise called* Discus, *with a sudden blast of wind turned the* Discus *or Queit upon the youths head, and killed him;* Apollo *being grieved at this loss, was comforted by* Tellus, *which drank up his blood, and turned it into a flower of his own name.* *Ovid. Met. l. 10. Nat. Com. l. 4. c. 10. Paleph. l. 1. Coluth. de Rap. Hel.*

The INTERPRETER.

1. *Hyacinthus* was beloved of *Apollo*, and his blood drunk up by the earth, which sent out a flower, to shew us that all flowers are begot of the earth, by moysture, & heat, being cherished by the heat and vertue of the Sun. 2. *Hyacinthus* was a beautiful youth, but killed by *Zephyrus*; it is also a beautiful flower; and surely beauty is but a flower, quickly decaying, and like *Hyacinthus*, soon killed by a cold blast of wind. 3. *Apollo* and *Zephyrus* at the same time were in love with *Hyacinthus*, but he delighted most in *Apollo*; flowers have their vegetation and vertues from the Sun and winds, but chiefly from the Sun; for the cold winds oftentimes kill them as *Zephyrus* did *Hyacinthus*, therefore *Apollo's* Musick, and skill in arching, were more pleasing to him, than *Zephyrus* his blast, because flowers delight more in the warm *τὸ ὑάκινθος. Pausan. in Lacon. Paleph. l. 1.*

warm beams of the ſun, which are *Apollo*'s arrows, then in the cold winds. 4. *Nicander* writes, and ſo doth *Apollodorus*, that *Hyacynthus* was killed unawares by *Apollo* himſelf, for which fact he mourned exceedingly ὃν φοιβὸς ἀϛωίησεν ῥᾳδιούσης ἔκτα by this perhaps they meant that the Sun ſometimes kills the flowers with extraordinary heat, and in ſign of this ſorrow of *Apollo* the Greek interjection of grief αι is to be ſeen on this flower, which *Dioſcorides* thinks to be the ſame with *Vaccinium*; which αι is alſo the two firſt letters of *Ajax* his name, to which *Virgil* alludes; *Dic quibus in terris inſcripti nomina regum Naſcantur flores.* 5. *Pauſanias* writes, that upon an altar ſtood *Ceres*, *Proſerpina*, *Pluto*, the *Parcæ*, *Horæ*, *Venus*, *Minerva*, and *Diana*, all of them lifting up *Hyacinthus* to heaven: by which I ſuppoſe they meant, that flowers are elevated out of the ground, towards heaven, by the faculties of the earth, which they called *Ceres*, *Proſerpina*, & *Pluto*; and by the influence of heaven, which they expreſſed by *Venus*, *Minerva*, and *Diana*; by the *Parcæ* and *Horæ*, they meant Time, and its three parts, all concurring towards the generation and growth of flowers. 6. There are more than one *Apollo* in this age: for we may ſee what vanity there is in many men, and prepoſterous affection of flowers, ſome ſpending their whole time and eſtates upon them; cheriſhing them with no leſs care, than mothers do their tender infants; venturing their lives both by ſea and land, to the remoteſt Countries, to gain a new root of Tulips, of which they are no leſs proud than if they had found a treaſure, who as *Lipſius* ſaith, are more ſorrowful and grieved for the death of a new Root, than of an old Friend, and are as envious if any other ſhould have the like Root, or a better, as *Scylla* or *Marcellus* were, when in the petition for the Prætorſhip others were preferred before them; what elſe is this but a ridiculous madneſs, not unlike that of Children towards their puppits and baubles? ſo that they have made their flowers the inſtrument of two vices, to wit, of vanity, and ſluggiſhneſs; therefore *Apollo*'s dotage was not greater towards his *Hiacinthus*, to whoſe memory he erected holydays called *Hiacinthina*; and whoſe beauty being loſt, made him weep bitterly as *Nonnus* ſings, μορφόσατο λάιγυα φοίβε as theſe men are upon their fading flowers; but they ſhould do well

In theriac. Apol. l. 1. τὰ ἐπὶ τῷ ϑέρει γεφύμενα *Pauſ.*

Ecl. 3.

In Lacon.

Lipſ. de conſt. l. 2. c. 3.

Duorum vitiorum inſtrumenta fecerunt Διονύσ. *l. 3.*

Annua prælata redeunt Hyacinthina pompa. Ovid.

well to consider their own frailty, that all flesh is grass, and the glory thereof as the flower in the field; the consideration of this would make them set their affections upon better things. 7. Observe what kind of Gods the Gentiles worshipped, all, or most of them abominable, not only whoremasters, but *Sodomites* also; *Jupiter* their chief god doated upon *Ganymed*; *Hercules*, the god of strength, upon *Hylas*; *Apollo* the god of Musick, Physick, and Wisdom, upon *Hyacinthus*, all Catamites; of this *Prudentius* complains, *Delphosne pergam? sed vetat palestrici corrupta Ephebi fama; quem vester deus effœminavit Ganymedis licentia, mox flevit impuratus occisum gravi disco, & dicavit florulentum succubam*; How much then are we bound to God, who hath delivered us from such detestable works of darkness, and hath made the glorious light of the Gospel to shine upon us? Therefore *Lactantius* doth justly cry down such impious gods and that the title of *optimus maximus* was very ill bestowed upon such a wicked parricide, whoremaster and *Sodomite*, as *Jupiter* was; and what was *Mars* but a murtherer, *Mercury* a thief, *Venus* a common strumpet, *Bacchus* an effeminate and drunken whoremaster; and *Apollo* himself, for all his wisdom, a lover, and murtherer of his *Catamite? formosum puerum dum amat violavit, & dum ludit occidit*; and so *Saturn* a cruel Murtherer of his own children. Who would think that men indued with sense and reason would acknowledge such abominable deities, if god had not justly cast them over into a reprobate sense? 8. The wind that was in love with *Hyacinthus*, was *Zephyrus*, so called because he brings life to things, and yet he killed him: or else it was *Apollo* himself that slew him; to shew that as the sun is the Author of generation, so he is of corruption; & as from him all things receive life and vegetation, so oftentimes by his excessive heat he breeds diseases, and causeth mortality; so the same winds by which vegetables and animals are cherished, refreshed and comforted, are sometimes hurt, blasted and destroyed, according to the qualities which they assume from the earth and water, out of which they are exhaled: 9. In *Lucian Apollo* shews that he revenged himself upon *Zephirus* for killing *Hyacinthus*, for he shot his arrows at him, and chased him to the mountains; by which may be meant,

Periſtiph.

De falſâ. relig. l. 1. 6, 10, 11.

Quaſi Ζωοφόρος.

In dialog. Mer. & Apol. κατατοξεύσας.

meant, that the sun-beams which are his arrows, consume the vapours that are the matter of the winds; therefore in summer, when the Suns heat is most prevalent, there are fewest winds, in the winter they are most impetuous, when the Sun is of least force to dissipate them. 10. *Mercury* in *Lucian* counsels *Apollo*, not to mourn too much for the death of *Hyacinthus*, seeing he was mortal, ἤδεις θνητὸν τὸν ἑρώμενον: the same counsel do I give to all that mourn for the loss of friends and children; they should moderate their grief, seing they do but pay the debt which they owe to nature; they are but lent us for a time, not given us to possess for ever, therefore the Philosopher comforted himself, when he lost his only son, with this, that he was not ignorant that he had begot a mortal son. 11. The *Discus* with which *Apollo* did exercise himself, was an ancient and frequent kind of exercise, among the Greeks and Latins; as may be seen in *Homer*, *Martial*, *Propertius*, and others; and it was as *Eustathius* shews, βαρὺς λίθος ὃν ἐρρίπτουν οἱ γυμναζόμενοι, a heavy stone which they flung that exercised themselves, by whirling about their hand, as *Propertius* shews, *Missile nunc disci pondus in orbe rotat*; and therefore it was a dangerous exercise for those that stood by, if he that flung it were not the more skilful; as *Martial* sheweth, *Splendida cum volitant Spartani pondera disci, Este procul, pueri sit semel ille nocens*; Therefore it seems that *Apollo* was not very expert in this exercise when he so flung the *Discus* that with it he killed *Hyacinthus*; the matter of it was sometimes brass, or else lead, or iron, that it might not easily break; the form of which was round, as may be seen in *Mercurialio*; from *Hyacinthus*, who is sometimes called *Oebalius* from the Country *Peloponnesus*, or *Oebalia*, a part of *Laconia*, where he was born, this *Discus* was called *Oebalius* by *Statius*: *Illic Oebalio non finderet aera disco Graiorum vis ulla virûm*; and that it was of brass may be seen by the same *Statius*, calling it, *Ahenæ pondera massæ*.

In dial. Mer. & Ap.

Memini me genuisse mortalem.

Δίσκοσιν τέρποντο.

Iliad. 2.

Δονεύω *id est in orbem roto*

Pro. l. 3. eleg. 14.

Mart. l. 14. ep. 164.

De arte Gymnast. l. 2, c. 12.

Sylv. 5. Theb. 6.

HYLAS.

HE *was the ſon of* Theodamas, *whom* Hercules *carried away, when* Theodamas *made war againſt him for killing and eating up one of his oxen*; *for* Theodamas *being killed by* Hercules, *his ſon* Hylas *was carried away by him towards* Colchi *with the* Argonautes; *but* Hercules *having loſt one of his oares, went on ſhore with* Hylas *to find out another, and being extremely thirſty, ſent the boy with a Pitcher to the river* Aſcanius *for water, but* Hylas *having let fall the pitcher, and reaching after it, fell in, and was drowned*; *whoſe death* Hercules *took ſo heavily, that he left the* Argonautes, *and travelled through all* Myſia *crying after* Hylas.

Ovid. l. 2. de art. Val Flac. Propert. eleg. 20. Apol. l. 1. Thoc. in Hyla. Hygin. fab. 14. Apol l. 1. Argon. Vir. ecl. 6.

The INTERPRETER.

1. IT is madneſs in a weak Prince to deny proviſion or things neceſſary to a Potent enemy; for by this means he brings ruin upon himſelf and Kingdom, whereas he ſhould make his enemy a golden bridge to paſs away; this was the fault of *Theodamas*, who denied proviſion to *Hercules* in his need, and ſo proved penny wiſe and pound fooliſh; for by this his ſtubbornneſs he loſt both his ſon, his own life, and his Kingdom, 2. In *Hercules* we ſee the fond affection even of the ſtrongeſt and heavieſt men giving way to their paſſions of love and ſorrow, and for the love of trivial things neglecting matters of high concernment; this was *Hercules* his fault, who would neglect ſo weighty an expedition to *Colchi* for the golden fleece, to ſeek out his boy which he had loſt; and ſo impotent was his paſſion, that he could not leave off crying and calling upon *Hylas* in all places where he came; So that, as *Virgil* ſhews, all the ſhoars reſounded with *Hyla: Ut littus Hyla, Hyla, omne ſonaret*: So *Flaccus*.

Herculeus mollis pueri famoſus amore ardor, Prud. con. Symmach. l. 16. Hylas ab ὑλάω id eſt latro, reſono.

Rurſus Hylan, & rurſus Hylan per longa reclamat
Avia, reſponſant ſylvæ, & vaga certat imago.

Eclog. 6. Argon. l. 3.

Theocritus brings him in tripling his vociferation for *Hylas*, therefore *Hercules* appointed anniverſary ſacrifices to the memory of *Hylas*, in which the Prieſt was to call three

τρὶς ἐπὶ Ὕλαν αὐδᾶν. *in Hyl. Strabo. l. 2.*

times upon *Hylas*, and the Eccho was to anſwer ſo many times, and this practice of *Hercules* gave occaſion to after ages, to call three times upon the dead corps of any friend; ſo *Æneas* called upon *Deiphobus*: *Et magna manes ter voce vocavi*; ſo in *Propertius*, *illa meum extremo clamaſſet pulvere nomen.* 3. This drowning of *Hylas* in the water, which by *Statius* is called, *Herculeæ prædatrix alumnæ*, gave occaſion to the Poets to write, that he was raviſhed by the water-Nymphs; for ſuch fictions were deviſed by them to flatter and comfort great men, when they loſt their friends; thus *Ganymed* was ſaid to be carried by *Jupiter* to heaven, *Proſerpina* to be raviſhed by *Pluto*, *Halcyone* by *Neptune*, and *Hylas* by the river Nymphs; *Dionyſius* ſaith by one Nymph, *Properſius* and *Theocritus* by all the Nymphs; ſome write that he was raviſhed as he was reaching at the pitcher, others as he was hunting, near a Lake in *Bithynia*, where the neighbours every year go in proceſſion about the lake calling upon *Hylas*, which cuſtom, as I ſaid, now ſpread abroad into other places; and the dead were called upon ἀρχαῖον ἔθος τῶν ὀπξένης ἀπολυμένων τὰς ψυχὰς ἀναπαλεῖν ζήτην τὸς ἀπολειφθέντας. 4. Whilſt *Hercules* and *Polyphemus* went about enquiring after *Hylas*, they loſt their voyage, for the ſhip hoiſed ſail, having a fair wind, for *Colchis*, and left them two behind; ſo too many whilſt they are ſailing towards heaven, to obtain a better purchaſe than the golden fleece, ſtop in the midſt of the way, and whilſt they ſpend the time in ſeeking after vanities, they loſe the opportunity of going to heaven which was the firſt intended end of their journey. 5. We may ſee the nature of a womans impotent malice, and revengful diſpoſition, in *Juno*, who becauſe ſhe could not kill *Hercules*, whom ſhe perſecuted from his infancy, ſhe drowns his fair boy, wherein he took ſo much delight; for ſhe raiſed a Stag, which the youth hunted towards the water ſide, and the Nymph *Dryope*, being intreated by *Juno*, drowned him; by which means, ſhe vexed *Hercules*; and made him loſe his voyage: although ſome think that the reſt of the *Argonauts* were glad to be thus rid of *Hercules*, for his two great ſtrength did rather hurt them, than further them in their voyage, for he was ſo big and heavy, that he was a burthen to the ſhip, and ſo ſtrong, that

Virg Æ.6. *l.Eleg.17.* *Syl.l.1.*

Νύμφη ὑ-ποδυσαμένη τὴν Ὕλαν κατεπόντισεν. *Euſtat. in Dionyſ.*

Didymus ad Odyſ.9.

Flaccus. Argon.

that he ſtill broke his Oars; thus every commodity hath ſome diſcommodity with it. 6. *Hylas* is ſtill commended for his extraordinary beauty, for which he was firſt raviſhed by *Hercules* from his father, and then by the Nymphs from *Hercules*, and ſo was drowned; This may teach them who are beautiful, not to doat upon it, not to be proud of it; for it is a dangerous companion, and hath been the undoing and ruine both of them that have it, and of their neareſt friends; if *Helena* had not been beautiful, the Græcians & Trojans had not loſt ſo many thouſands of their friends; both *Abraham* and *Sarah*, for her beauty, fared the worſe in *Ægypt* and *Gerar*; ſo becauſe *Hylas* was beautiful, he was beloved of all the Nymphs, whoſe names *Theocritus* rehearſeth, and are by him called ἀκοίμητοι, vigilant, and δειναὶ καὶ ἀγρεῖαι, fearful deities to the country people; by which we may gather, that theſe were evil ſpirits, terrible to mankind, and vigilant to miſchief. 7. *Lucian* placeth *Socrates* in hell, keeping company with *Narciſſus*, *Hylas*, *Hyacinthus*, and other beautiful youths; perhaps to ſhew that *Socrates* loved ſuch when he was alive; and ſo *Virgil* loved *Alexis*, but they were too wiſe to doat upon their corporeal beauty in a laſcivious way; it was the beauty of their mind they loved; and with ſuch tender ſouls *Socrates* converſed that he might ſeaſon them with goodneſs; therefore *Socrates* is ſaid to converſe in the Elyſian fields, with beautiful youths, to ſhew that it was the beauty of the mind which remaineth after death, that he delighted in, and not of the body, which periſheth with, and oftentimes before the body. 8. *Seneca* ſheweth that *Anceus*, and the brothers of *Meleager* were juſtly killed, but he wonders what ſin the child *Hylas* could commit, that he ſhould be drowned; *Raptus at tutas puer inter undas, Morte quod crimen tener expiavit?* But had he known the Scriptures, he would not have wondered at it; for there he ſhould have found, that the moſt innocent infant in the world is born in ſin, and conceived in iniquity, and that we are all by nature the ſons of wrath; and this is by reaſon of original ſin, from which Chriſt only was exempted, as being the only infant that was begot without a father, by the Holy Ghoſt.

Naiades improbæ, Formoſos ſolitæ claudere fantibus, Sen. in Hippol.

Ἡράτο παίδος τὸ χαρίεντος Ὕλα. *Theoc. Idyl.* 13.

ὁ ξανθὸς Ὕλας καλλιστος Ὑλεύμαχος ἀεθμεῖται. *Idem ibid.*

Eunicha, malis Nycheia. Var. hiſt. l. 2.

Sen. in Medea.

HYMENÆUS.

Servius. Æneid. l. 1.

HE *was the ſon of* Liber *and* Venus, *the god of marriages, born in* Attica, *who uſed to reſcue Virgins that were carried away by Thieves, and reſtored them again to their Parents, without any violence offered to them; therefore in weddings he was wont to be called upon, as the Defender of Virginity; So* Thalaſſius *was called upon by the Romans.*

The INTERPRETER.

ἀπὸ τ ὑμὴν ἀδειν.

1. HYmen or *Hymenæus*, in the ſingular, is the god of marriage; *Hymenæi* in the plural, is the marriage it ſelf; *Hymenæa* in the neuter, are the nuptial ceremonies; and this word in Greek ſignifieth, to dwell together, becauſe as the man and woman are but one fleſh, ſo they ſhould be of one mind, and dwell together in one houſe. 2. *Hymenæus* is ſaid to be the ſon of *Liber* or *Bacchus* and *Venus*, or of *Urania*, as ſome ſay; becauſe wine, love, and muſick, are great helps to matrimonial duties; Wine and Muſick chear up the ſpirits, *Venus* is the goddeſs of Love; there would be few marriages, if there were not chearful ſpirits, and love in the world; Hence *Hymenæus* is called upon in *Seneca*, to come in his drunken poſture, *Huc incede gradu marcidus ebrio.* 3. *Hymenæus* was wont to be painted with a garland of flowers about his head, which *Catullus* calls ſweet Marjoram, *Cinge tempora floribus ſuaveolentis amaraci*; but *Seneca* will have it to be of Roſes, *Præcingens roſeo tempora vinculo.* In one hand a burning torch, which if it did not burn clear, it was held ominous, as *Propertius* ſhews,

Sine Cerere & Libero friget Venus.
Sen. in Med. Catul. in Epithal. Jul.

Quæ mihi deductæ fax omen prætulit, illa
Traxit ab everſo lumina nigra rogo.

ſέφ & γαμήλιον.
Bion. in Luct. Adonid.
In Medea. l. 4. Eleg. 3
Charter in imagin.

In the other hand he carried the marriage-veil, called *Flammeum* from the colour of the flame, which repreſented the Virgins bluſhing; by this picture they would let us ſee the nature of matrimonial love, which ought to conſiſt in ſweetneſs, chearfulneſs, and modeſty; the ſweetneſs of matrimonial union was repreſented by the Garland of flowers; the chearfulneſs of ſpirits by the clear burning torch; the

modeſty

modesty of the Bride was signified by the veil. 4. In their marriages they used to call upon *Hymen*, their supposed god, who if he was not present, the marriage was held unfortunate; *Nupsi non comitante deo* ; and so when he was not present, the Furies used to appear ; so *Ovid* saith,

At mihi nec Juno, nec Hymen, set tristis Erinnys
Prætulit infaustas sanguinolenta faces.

Hence it was they were so careful to call upon *Hymen*, that he might carry the torch, as *Seneca* sheweth ;

Candida thyrsigeri proles generosa Lyæi
Multifidan jam tempus erit succendere pinum.

So a little before, *Et tu qui facibus legitimis ades, Noctem discutiens auspice dextera ;* So *Catullus, Pineam quate tædam.* I wish we would be as careful to invoke the true God in our marriages, without whose presence and blessing, the Wedding must prove unfortunate. 5, As the Greeks called upon *Hymen* in their weddings, so did the Romans upon *Thalassio*, because when the Romans ravished the *Sabin* women, one more beautiful than the rest being carried away, there was a voice heard, saying, she was carried to *Thalassio* ; hence grew the custom to call upon *Thalassio*; which word also signifieth a basket to carry wool, intimating, that the married women should not be idle, but give themselves to spinning, carding, weaving, and cloath-making ; I wish our women would give themselves rather to this exercise, then to carding, dicing, seeing of stage-plays, Masques, and dances; our Ladies heretofore were called Spinsters, which was an honourable title, but now they scorn it. 6. Because in marriages there was much drinking, and musick, hence *Hymenæus* was called the son of *Bacchus*, and of *Urania*, the Muse ; and so *Hymenæus* by *Pindarus*, is called the many-sounding god ; and because the *Epithalamium*, or wedding song, was sung by the Brides virgins that attended her, as she was carried to bed in the evening, therefore it was called κατακοιμητικὸν, and the other that was sung in the morning, to rouse the married couple from their sleep, was called διεγερτικὸν ; and because *Hymenæus* was the first inventor of wedding songs or verses, he was called the god of marriage, and said to be the son of *Apollo*, the god of Musick, and his songs are called γαμηλία μέλη, by *Euripides*, and by *Theocritus*,

Collis O Heliconii cultor, Uraniæ genus qui rapisteneram &c. Catul. in Epithal Prop. 4. Eleg. 3. Epist. Hypsiph. In Medea.

Liv. l. 1.

Ros. ant. l. 5. c. 37. Scal. de re Poet. l. 1. c. 50.

παμφώνος. *Pyth. Od.* ἐπιθαλάμια ἀοιδαὶ. *Benedict, in Pind. Cœlius l. 7. Lect. ant. c. 4. In Troad. in Europ.*

Passerat. in Catul.

critus γαμήλιον μέλος. 7. I think *Hymenæus* was never more worshipped among the Gentiles in their weddings, than he is among Christians, if we observe the revelling, drinking, dancing, and excess of our wedding feasts. *Hymenæus* was crowned with flowers, which is in *Plautus*, a badge of drunkenness; he did sing, and bare a torch in his hand, a sign of drunkenness also; in *Persius*. *Ebrius ante fores extincta cum face canto*; he was brought in dancing, another sign in drunkenness; in *Tully*, *Nemo saltat sobrius*; he was also the son of *Bacchus*, the god of drunkenness; truly this drunken god reigneth too much in our weddings, though we do not see his picture with his garland on his head Pine-torch in his hand, and yellow buskins on his feet. 8. When *Hymenæus* is called the son of *Urania*, it is doubtful whether this was the *Muse Urania*, or *Venus*, which is called the cœlestial *Venus* by *Apuleius*, and *Herodotus*; and to whom the *Lacones* erected a Temple, in *Pausanias*; but I think the wiser sort understood *Hymenæus* to be the son of heavenly *Venus*, to let us see, that marriages should be grounded upon cœlestial, not terrestrial love, and that the vertue of the mind should be preferred to the beauty of the body, and that the love of man and wife, should be like the love of heavenly spirits to each other, to wit, pure, constant, holy, and divine; so that what *Claudian* speaks of the terrestrial, I may say of this cœlestial *Hymenæus*, without him no man ought to marry; *Nullum junxisse cubile, Hoc sine, nec fas est primas attollere tedas*. 9. As they used to call upon *Hymenæus*, so they were wont to call upon the goddess *Concordia*, in their weddings, and to abandon all warlike musick, such as the Trumpet, contenting themselves with the Cornet, and other peaceable instruments of musick, by which doubtless they meant, that in Matrimony, Love, Concord, Peace, and Unity of affections should be entertained, and not any thing that might savour of dissension or jars; therefore *Hymenæus* is called by *Callimachus*, sweet, or well-sounding *Hymen*; this custom of invocating Concord, is mentioned by *Ælian*: ἀκέω ἐν τοῖς γάμοις μὴ τὸν Ὑμέναιον πλὴν κορώνης καλεῖν, &c.

Ovid. 2. Fast.

Herod l 3. Paus. in Lacon.

De Hymen. Feramur.

In Pseud. Act. 5. sc. 1 Satyr.

Cicer. pro. Murena.

ἀφετέρα ἐρανία.

ἐυήχης ὑμέναιος. *Hymn. in Delum.*

ἐπὶ ζώνη.

HYPSIPHILE.

SHe *was queen of* Lemnus, *and daughter to* Thoas; *when all the women of the Island had murthered their husbands, and kinsmen, she alone preserved her father alive, she fell in love with* Jason, *and bore him two son but when the Islanders understood that she had preserved her father alive, she was condemned to die, but she escaped by Sea, and was taken by Pirates, and sold to* Lycurgus *King of* Nemea, *who made her Nurse to his young child; but she leaving the child a while in the meadow whilst she was shewing a spring of water to the* Argivi *travelling towards* Thebes, *he was killed by a Serpent, and she condemned to die by* Lycurgus, *but was preserved by the* Argivi.

Ov. in Ep. Papin l. 4. & 6. Thebaid. Hygin l. 1. Apol. l. 3. Orpheus in Argon. Apollon. in Argon l. 1. Flaccus. Argo. l. 2.

The INTERPRETER.

1. HEre we have an example of most barbarous cruelty in these women, who both murthered their husbands and kindred, and persecuted her to death, who had some pity and piety left in her; whom shall a man trust, if he cannot trust in his own flesh, and wife of his bosom; thus no man can be sure of his neareſt friends, which made *Antigonus* pray that the gods would defend him from his friends, for he could defend himself from his enemies. If *Alexander* cannot trust his deareſt friend *Antipater*, nor *Cæsar* his son *Brutus*, nor the husband the wife, whom shall we trust? 2. Here also we see a memorable example of Gods providence, and the reward of piety, in that *Hypsiphile* was delivered from the danger of the Islanders, from the danger of the Seas, and from the danger of death again, intended by *Lycurgus* against her; and so it is plain, that God prolongeth the days of them that honour their parents. 3. *Hypsiphales* foster-child was called *Ophetes* from the Serpent that killed him, and *Archemorus*; because he died in his infancy, and beginning of his life: all mankind may be thus called, for the Serpent killed us all, and we are spiritually dead, and begin to die corporally as soon as we are born; *Nascentes morimur finisq; ab origine pendet.* 4. No sooner did *Hypsiphile* lay down the child on the Earth, but he was killed by the Setpent;

ἔθνει γυναικῶν ἀνοσιοφόνων, &c. *Pind. Pyth. od. 4.*

ἀρχὴ *principium &* μόρος, *id est mors.*

Serpent; no sooner do the children of God begin to be earthly minded, but Satan, that old red Dragon, destroys them. 5. *Hypsiphile* whilst she is busie in shewing to the thirsty *Argivi* a spring of water, neglects the safety of her child; so many Ministers can be officious in shewing the fountain of Gods Word to others, but neglect in the interim the welfare of their own souls. 6. Here is also an example of Gods anger and judgment against adultery; for *Apollonius* writes, that the men of *Lemnos* having taken captive divers handsom women, they slighted their own wives and put them off, which caused in them such indignation that they resolved to be revenged by this horrible murther; Thus sin never goeth long unpunished; *Rarò antecedentem scelestum deseruit pede pœna claudo.* 7. We may see here also the unconstancy of humane affairs, and worldly honour, for *Hypsiphile* was a Queen, and yet driven to that necessity, that she was forced to serve; he that is a rich *Cræsus* to day, may become a poor *Irus* to morrow. Crowns and Scepters are but slippery things; God many times casteth down the mighty from their Thrones, and exalteth the humble and meek: *Valet ima summis mutare, & insignem attenuat deus, obscura promens.* 8. In these Islanders we see the nature of a headstrong people, for they will not be disswaded from their wicked Massacre, for all the Queens exhortations and speeches, but drive her to fly for preserving her father; thus God suffers people sometimes, both for the punishment of their Princes, and the overthrow of themselves, to shake off the reins of obedience and Government, and like untamed horses, to run headlong to the overthrow of their rider, and to their own destruction; *frustrà retinacula tendens Fertur equis auriga, nec audit currus habenas.* 9. The funeral solemnities, called *Nemea*, every fifth year, wherein were used many sorts of exercises and sports, were instituted by *Hypsiphile* in honour of her father, when he died; wherein we see the piety of a child to her father, not only in saving him from danger whilst he lived, but also in honouring his memory after death; though some think that these games were instituted by the *Lemnian* women in memory of their husbands death; they first murthered them, and then honoured them, like the Scribes and Pharisees, who killed the Prophets,

Arg. l. 1.

Horat. Od. l. 1.

Horat. Od. l. 1.

Apollon. Flaccus.

Vir. Geor. l. 1.

δρόμον ἔστησεν Ὑψιπύλει καὶ στεφανείων. Pind. Olym. Od. 4. Alex. ab Alex. gen. dier. l. 5. c. 8.

Prophets, and then garniſhed their tombs; others think that they were inſtituted by *Adraſtus* and the other *Argivi* in memory of *Archemorus* his death, whom the Dragon killed, for the comfort of *Hypſiphele* who loſt the child, as ſhe was ſhewing them the ſpring of water; and becauſe the child was laid among Parſley or Smallage, or becauſe this herb ſprung out of the childs blood, they that were victors in theſe Nemean exerciſes, were crowned with *apium* ſmallage or parſley, as *Lucian* ſheweth; but it is moſt likely that theſe Nemean ſports were invented, or at leaſt renewed, and better ordered by *Hercules*, in memory of the Nemean Lion killed there by him; but as they uſed to crown the Victors with *apium*, and likewiſe the graves of the dead, becauſe in this herb the child was killed, therefore it was uſed in Funerals: even ſo it becomes all men, in the midſt of their ſports and triumphs to remember mortality, and their end, and with the *Egyptians* on their tables to place a *Skeleton*, and, with the Jews, to have our tombs in our gardens, that the remembrance of death may moderate our delights.

Nat. Com. l. 5. c. 3.

ἐν Νεμέᾳ σιλίνων πτλεγμένος, *de Gymnaſiis.*

CHAP. IX.

I.

IAPETUS.

THis was one of the Gyants that warred againſt Jupiter, *and the ſon of* Cœlum *or* Titan, *and* Terra, *a potent, but a proud and lofty man; he married with* Aſia *a Nymph, or rather* Clymene, *and of her begot four famous ſons, to wit,* Heſperus, Atlas, Epimetheus, *and* Prometheus.

Phorn. de nat. deor. Heſiod. in Theogonia. Flac. l. 1. Ovid. l. 1. Met. Silius l. 12.

The

ἰέναι καὶ πέτεσθαι.

BY *Iapetus*, may be meant the Winds: for the name *Iapetus*, signifieth moving, and flying; and there is nothing that moves and flies swifter than the winds, therefore the Scripture gives wings to them: they are said to war against *Jupiter*, that is, the air, for the winds disturb the air, and carry it headlong with them; so *Virgil*,

Psal. 18.

Æn. 1. 1.

——*Maria ac terras cœlumq; profundum*
Quippe ferunt rapidi secum verruntq; per auras.

And therefore the same Poet saith, that he was begot of the earth, and was one of the Giants that warred against *Jupiter*,

Georg. 1.

——*Tum partu terra nefando*
Cœumq; Iapetumq; creat, sævumq; Typhœa
Et conjuratos cœlum rescindere fratres.

He is said to be begot of *Titan* and *Terra*, because these exhalations, are by the heat of the Sun drawn out of the earth. 2. By *Iapetus* we may understand *Adam*, for he was the son of heaven, in respect of his soul, but of earth, in regard of his body: he may be said to war against *Jupiter*, when he affected equality with his Maker, in knowing good and evil, and as the Giants were kept out of heaven by *Jupiters* thunder; so was *Adam* kept out of Paradise by the Cherubims fiery sword. 3. The Greek *Iapetus* is all one with the Hebrew *Japhet*, *Noahs* eldest son: to whose share fell not only *Europe*, but also some part of *Asia*, therefore he was said to marry the Nymph *Asia*, and to war against *Jupiter*, because his Posterity, the *Europeans*, warred against the *Africans*, the Posterity of *Cham*, who was all one with *Jupiter Hammon*: for as *Saturn* was all one with *Noah*, so *Neptune*, *Pluto*, and *Jupiter*, are the same that *Iapetus*, *Sem*, and *Cham*, *Iapetus* being called *Neptune*, or the God of the Sea, because the greatest part of *Europe* is washed by the sea, being either Islands, or Peninsules; *Sem* was called *Pluto*, because he contented himself with the low Countries of *Asia*; and *Cham*, the youngest son, was called *Jupiter Zeus*, from the fervent heat of *Africa*, and *Cham* or *Ham* חם from חמם to be hot or fervent; and so *Jupiter* was *Saturns* youngest son; and

παρὰ τὸ ζέω, id est ferveo.

as

as *Jupiter* gelded his father *Saturn*, so *Cham* discovered his fathers nakedness; and as *Jupiter* had heaven for his share, so *Cham* had *Africa*, where heaven is most predominant, lying under the Ecliptick Line, in which the Sun moveth, having him and other stars perpendicularly over their heads; *Ham* then is the same that *Hammon*, which was the name that the Egyptians gave to *Jupiter*; and by *Alexander Polyhistor*, who lived in *Egypt* under *Ptolomæus*, *Africa* is called *Ammonis*, or *Ammonia*; As *Cham* then is the same that *Jupiter Hammon*, so is *Japheth* the same that *Neptune*; *Japheth* signifying dilatation or extending, this being the Epithete of the Sea, which by the Poets is called *Mare Latum*, and *Latus Nereus*, and broad-breasted *Neptune*, ἐπ' εὐρέα νῶτα θαλάσσης, the broad back of the Sea; hence we may see how the Gentiles have abused the true histories of Scripture with fictions and fables; and because *Noah* did foretel the destruction of all mankind, who were drowned by Water except his three sons, they feigned that *Saturn* devoured all his children except his three sons, *Jupiter*, *Neptune*, and *Pluto*. 4. Though the wanton Greeks acknowledged *Iapetus* to be the first father and founder of their Nation, yet they so despised his age, that they abused his name, to signifie a fool, or an old dotard; Ἰαπετισμωδὸς ἰαρχαῖος so *Lucian*, ἀρχαιότερος εἶ τοῦ Ἰαπετοῦ so *Aristophanes*, οὐκ δὲ Ἰαπετὸν καλέσαντα· as if he should say, he did not call him old dotard. Thus old age which ought to be venerable, is by wanton youth slighted and mocked, and yet all desire to be old. 5. By *Iapetus* may be meant heaven, and the swift motion of the heaven, whose sons are *Atlas*, the axletree upon which the heavens run about, & divides the upper from the lower hemisphere, whose daughters are the Pleiades & other stars; his other son is *Hesperus*: for all the stars being parts, may be called the sons of heaven; *Prometheus* and *Epimetheus* may be meant of mans soul, whose original is from heaven: if it be provident, it is called *Prometheus*, if negligent and careless, *Epimetheus*, bringing sorrow and repentance with it; and *Atlas* may be called the son of heaven, if we mean the Mountain, because of its vicinity to heaven, for which cause it was thought to support the heaven, *Maximus Atlas Axem humero torquet stellis ardentibus aptum*: and he

Ἄμμων Αἰγύπτοι καλεῦσιν τὸν Δία. *Herod. in Euterpe.*

εὐρύστερνος. *Iliad. l. 3.*

Suidas In dialog. Cupid & Jovis in nubibus.

Virg. Æn. l. 4.

he may ſhew the duty of a good ſon, who ought to ſupport his old father. 6. *Iapetus* had divers ſons, two were comforts and helps to him, to wit, *Atlas* and *Heſperus*, the other two brought much ſorrow to him, and all mankind, for *Prometheus* ſtole away the cœleſtial fire, which cauſed the gods to ſend many diſeaſes upon them, *Poſt ignem ætheria domo ſublatum, macies & nova febrium terris incubuit cohors*; therefore *Heſiod* calls him ποικίλον, &c. Various, cunning, and deceitful: and as for *Epimetheus*, he calls him a fool; ἄμαρτίον ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν, who from the beginning brought miſchief upon men; by which we ſee, that Children prove either the greateſt weal or woe to their Parents; and that no man muſt look to have content and comfort of all his children. *Abraham* had an *Iſhmael*, *Iſaac* an *Eſau*, *David* an *Abſalom*. 6. *Lucian* brings in old *Iapetus*, and old *Saturn* tipling Nectar together, and ſpending their time in telling old ſtories: *Saturn* confeſſing that he was gouty, which gave occaſion to the Poets to write that he was fettered by *Jupiter*, to whom, as being younger and more active, he reſigned the thunder and kingdom, not troubling himſelf with hearing of mens prayers, and puniſhing of offenders with thunder and hail, being a laborious work, and fit for a young god; In this we may ſee the madneſs of moſt old men, giving themſelves to tipling, eaſe, and idleneſs, neglecting, the welfare of the commonwealth, whereof they are parts; for although young men be ſtronger, yet old men are wiſer, *Prudentia ſenectutis*; and though they cannot, with young Mariners, climb up the Maſts, pull in the Sails, hale the Ropes, pump the Ship, yet they can ſit at the Stern, and ſteer the Ship, as *Tully* ſaith: therefore the Romans choſe old men for their Rulers; and from their age, called them Senators: they are then deceived, who think that their youth only is to be imployed in the State, nay, the State ſtands more in need of old age than of youth, whoſe heat and temerity would ſpoil all, if it were not moderated by the wiſdom and gravity of old age, *Temeritas florentis ætatis, prudentia ſenectutis.*

Horat. l. 1. Od. 3.

In Theog.

In Saturnal.

Ζωέτεγον πίνων τὸν νήκταρ.

παίγμα παίν ἐργώδες, καὶ νεανικὸν.

Cicero de Senect.

Cicero.

JASON.

HE *was the ſon of* Æſon: *his brother* Pelias *ſent him to* Colchis, *to fetch from thence the Golden Fleece; who accompanied with forty nine young gallants of* Greece, *having overcome many dangers, arrived thither in the ſhip* Argo, *which was ſo called from the builder*; Jaſon *by the help of* Medea, *the King of* Colchis *his daughter, overcame the fiery-breathed brazen-footed bulls, and caſt aſleep the watchful Dragon, and ſo having attained the Golden Fleece, he returned home with it, and married* Medea, *whom afterwards he repudiated.*

The INTERPRETER.

1. *Jaſon* from Ἴασις, which ſignifieth Medicine, or the Art of curing diſeaſes; and *Medea* from Μῆδος, that is, counſel; to ſhew us, that where health of body is conjoyned to counſel and judgment of mind, there great actions, and brave exploits are atchieved. 2. That a Phyſician who would cure a diſeaſe, muſt do nothing without *Medea*, that is, without advice or counſel. 3. By *Jaſons* Voyage to find out the Golden Fleece was meant the journey of the Grecians to *Colchis*, to find out a golden Mine. By the Golden Fleece may be underſtood a book guilded, and covered with a ſheeps skin, teaching the Philoſophers ſtone, or art of coverting metals into gold. That was a long and chargeable voyage; but the pains which our Chymiſts take to find out the Philoſophers ſtone, is more tedious, and chargeable: and which is worſe, *Jaſon* found the golden Fleece, but theſe men have not yet found, and I believe never ſhall find the Philoſophers ſtone. 4. They that with *Jaſon* will find the golden Fleece of honor and immortality, muſt with him undergo, and overcome all difficulties, dangers and obſtacles: he was content to receive correction and inſtruction from *Chiron* the Centaur; ſo muſt good men be content to ſubmit themſelves to thoſe, who ſcarce deſerve the name of men; & to live in holes and caves of the earth, in obſcurity, as *Jaſon* did in *Chiron*'s cave. *Jaſon* with his *Argonautes* were forced to carry their own ſhip two days together on their

ſhoulders through the deſerts of *Lybia*; ſo good men that aim at eternal honour, muſt bear couragiouſly the preſſures and heavy burthens that are laid upon them. *Faſon* paſſed through, and overcame the daughters of thoſe troubleſom rocks, called *Simplegades*; ſo muſt all good men paſs through and overcome the dangerous rocks of pride, luſt, anger, covetouſneſs, *&c.* *Faſon* overcame the fiery mouth'd bull; ſo muſt all good men overcome the fiery and ſlanderous tongues of wicked men; and ſo they muſt ſubdue their own fiery luſts and impotent affections. *Faſon* maſtered the Dragon, and killed the armed men that ſprung up of his teeth; ſo muſt we ſubdue malice and envy, and overcome with watching, faſting, and prayer, that old red Dragon the Devil, and deſtroy all his works in us. 5. We may ſee how ancient the greedy deſire of gold hath been among men, by this voyage of *Faſon*, and his *Argonautes*, for the golden fleece, which was performed *anno Mundi*, 2716. and before the building of *Rome*, 920 years: in honour of which expedition, *Charles*, Duke of *Burgundy*, inſtituted the Order of the *Golden Fleece*. This diſeaſe, in the latter age, is come to the height: for now ſuch is *Auri ſacra fames*, that men adventure daily beyond *Hercules* Pillars, even to the remoteſt Indies, for gold: and as if they had not adventured far enough, they are contented to dig down as far as hell for it; and to uſe *Plinies* Phraſe, *In ſede Manium, opes quærimus*, This made the Americans believe, that Gold was the Chriſtians god. 6. The ſhip in which *Faſon* ſailed, was taken out of the ſpeaking grove *Dodona*; for the ſhip ſpake, and gave good counſel to *Faſon*, and his *Argonautes*; that they ſhould avoid the danger they were in, for the murther of *Abſyrtus*; and repair to *Circe*, and expiate that murther: ſuch a ſhip is the Church, in which we are ſailing towards heaven, ſhe is a ſpeaking ſhip; counſelling us to avoid danger, to repair to him who is only able to expiate our ſins. 7. *Faſon* was the type of a good Prince: for he is commended by the Greek Poets for his feature, and ſtature, and ſtrength of body; for his judgment, valour, and wiſdom; for his prudence, and providence; for his piety to *Juno* and *Minerva*; for his eloquence, and vigilancy; all which vertues are requiſite in a Prince, who ought to be *Faſon*, that is whole, or

ſound

ſound in body and mind; he ſhould be married to *Medea*, that is, judgment and counſel; he ſhould be careful with *Jaſon* to avoid the inchanting ſongs of the *Syrens*, that is, paraſites and flatterers; he ought to be like both to *Mars* and *Apollo* that is, be both a good ſouldier, and a wiſe man; full of Majeſty, as the golden Sun is full of glory, as *Orpheus* deſcribes *Jaſon*.

JANUS.

HE was the firſt King of Italy: *he received* Saturn *when he fled from his ſon* Jupiter, *and learned of him the art of huſbandry, and coining of mony; which had on the one ſide the picture of the ſhip in which* Saturn *was brought to* Italy, *and on the other a head with two faces. To ſhew his gratitude to* Saturn, *he beſtowed the one half of his Kingdom upon him.*

The INTERPRETER.

1. *Janus* is thought to be the ſame with *Noah*, for he is ſo called from the Hebrew *Jain*, Wine, becauſe he taught men to plant Vineyards: and is ſaid to have two faces, becauſe he ſaw two Worlds, one before, another after the flood: he was alſo a Law-giver, and lived in the golden age of the World; and the firſt that taught Navigation, as the ſhip on his Coin ſheweth. 2. *Macrobius* by *Janus* underſtands the Sun; therefore the Gentiles made him the keeper of the four doors of Heaven, to wit, the Eaſtern and Spring, out of which he ſeems to come: and the Weſtern and Winter into which he ſeems to go, when he moves from us. They gave him two faces, becauſe the Sun ſeeth as well backward as forward: and they put in one of his hands a Scepter, in the other a Key, to ſhew both his dominion over the World, and that by his light he openeth it in the morning, and ſhuts it up again in the evening. 3. *Janus* is ſaid to be the firſt that taught men Religion, to build Temples, to offer ſacrifice and prayers: therefore perhaps they made him the god of gates and doors to ſhew that religion is the door of heaven, and prayer the key to let us in: and as they made him the god of doors, ſo they make him to

be the same with *Portunus*, the god of Sea-ports and harbours to teach us, as I suppose, that prayer is the safest harbour to an afflicted conscience, and the best porter and door-keeper of our houses, so that without this *Janitor* we should neither go out, or in: *Hierom* tells us, *Egredientes de hospitio armet oratio: regredientibus de plateâ occurrat oratio:* So that this one porter is better than all the door-keeping gods amongst the Romans, to wit, *Janus* the god of gates, *Forulus* of doors *Limentius* of thresholds, and *Carna* or *Cardinea* the Nymph or goddess of hinges. 8. *Janus* married with *Carne* the goddess of Bowels: this may very fitly (as I think) teach us, that prayer or devotion must be joyned with the works of mercy, for if prayer be the key, doubtless mercy is the lock, and without these two we can have no access into heaven. What is prayer without bowels of mercy, but like a key without a lock, or like *Janus* without *Carne*? 5. *Janus* his two faces may signifie the two chief seasons of the year, to wit, the Spring, and the Winter; therefore one of the faces looked young and chearful, the other old and sad; or they signifie the two kinds of life which he lived; the one rude, the other civil; or the knowledge and providence of Princes; for not only must they be skilful in the Histories of times past, but also they must have a forecast and eye unto the things that may, or shall come to pass; they must have for their companions *Antevorta* and *Postvorta*, as the old gods had. 6. Sometimes *Janus* had but two faces, sometimes four; by this they signified that the World, that was represented by *Janus*, had four parts; but two chief, to wit, the East and West; or that the Year had four Seasons, whereof the Summer and Winter were the two principal. But St. *Austin* laughs at them who gave him so many faces and but one power; *faciem duplam, sed potestatem dimidiam, De Civit Dei. lib. 7. cap. 7.* for they made him only the god of initiation, but they made another god for termination, which was called *Terminus*; but we are taught that the true god who by his power gave the World its beginning, will by the same power dissolve and finish it; so that he alone is to the world both *Janus* and *Terminus*, the *Alpha* and *Omega* of all things. Many men are like *Janus* with two faces, one towards heaven, another towards earth,

with

with a youthful and ſmiling countenance, they look upon the world: but with a ſowre face, upon heavenly things. Such men are not fit for heaven, for they cannot ſerve two Maſters; neither muſt they look back, if they put their hand to the plow. If their hearts be fixed on *Janus*, which was that place in *Rome*, where the money changers dwelt, that is, if they love the World, they cannot love Heaven. 8. In time of Peace the Temple of *Janus* was ſhut, in time of War it ſtood open; *Numa* appointed it ſhould be ſo, becauſe once the gate was opened by ſtrength of Water, that ſuddenly iſſued thence when the Romans were at war with their enemies; ſo in time of their wars they ſtill open *Janus*, as expecting his aid. But in our wars it is quite otherwiſe: for our temples are either ſhut up, or pulled down, religion baniſhed, the Prieſts ſilenced. 9. By the Image of *Janus* there was placed a Serpent biting his tail, by which they intimated how the year returns ſtill in it ſelf, beginning where it ends; but I would have all men learn from hence, not only the wiſdom of the Serpent in general, but the poſture of this Serpent in particular, to wit, to hold their tail in their mouth: that is, to be ſtill talking and thinking of their end.

IRIS, See *JUNO*.

ICARIUS.

HE *was the Son of* Oebalus, *and Father of* Erigone, *who having received from* Bacchus *a bottle of wine, that he might ſhew the uſe of it to men; he went and preſented it to the* Attick *ſhepherds, who being very hot and thirſty drank ſo largely of it, that they firſt fell aſleep, and grew very ſick upon it; they thinking he had poyſoned them, murthered him, and flung him in a Well, his little Bitch being with him ran home and catched* Erigone *by her garment, and conducted her to the Well; ſhe finding her Father murthered, and curſing the murtherers, hanged her ſelf, the Bitch* Mæra *alſo pined away with grief.* Jupiter *pitying this doleful accident, placed the Bitch,* Icarius, *and* Erigone *in Heaven: whence we have the Dog-ſtar, the Conſtellation called* Bootes, *and* Virgo.

Lucian. in dial Jovis. Fun. & in Nigrin. Hygin l. 2. Aſtron. Plutarch. in Paral.

1. HYginus writes, that some of these *Attick* Shepherds were not sick at all by drinking this wine, but were the more chearful and refreshed by it, therefore they inquired for him to thank him; but understanding he was murthered, they run away into the Island of the Ætolians, out of fear: This shews the nature of a guilty Conscience, and of the divers effects of wine, being moderately and immoderately taken: Wine is the comforter of the heart, the strengthner of the body, the chearer of the spirits, the helper of the stomach, being used with moderation; otherwise, there is no such poyson as Wine, nor the cause of more mischief, both in the Body Politick and Natural. 2. He was buried under a tree, upon which tree his Daughter hanged her self for grief, offering her self as a Sacrifice to her Fathers Ghost; where we may see the impotency and violence of womens passions; but we Christians have learned moderation, patience in the loss of our friends; for we know death destroyeth the Body, not the Soul, and our friends are not lost, but sent to heaven before us; therefore let us not weep as they do that want hope. 3. Though it be not lawful to use imprecations, because we should leave revenge to God, yet many times God heareth imprecations, that he might thereby punish sin; *Erigone* prayed, when she was to hang her self, that the Athenian Virgins might die the same death; and it is written, that many of them did hang themselves; this God permitted to let us see how much he abhorreth murther, and how severely he punishes it; and that we should be loath to incur the curses of any. 4. This punishment also these Countrys suffered for this murther, that upon the rising of the Dog star, diseases, infections, and mortality did rage among men, beasts, and plants: therefore the people were forced to expiate this murther, and to pray to *Jupiter* that he would ease them of this plague, who therefore every year, about the rising of the Dog star, sends cold winds called *Etesiæ*, which mitigate the heat of that star: By this we may see how God tempers Justice with Mercy; for if it were not for these anniversary winds at

Hygin. l. 1?

that

that time, all things would be ſcorched and burned; therefore the Iſland *Ceos* or *Cos*, which ſome call *Ceo* and *Cio*, near *Attica* is ſo called from burning, for this Iſland entertained theſe murtherers, and therefore was moſt viſited with this peſtiferous heat, till *Ariſtæus* the King thereof obtained thoſe winds from *Jupiter*, as *Apollonius* ſheweth; γαίαν δὲ πνοιὴ- χθονὶ ἐπέμπεν ἐκ Διὸς ἄυτμαι, &c. So *Theophraſtus* εἰ ὃ ἐξέλιπεν ἡ Αἰσαῖος αὖθις ἀνεκαλέσατο θύσας τὰς ἐν Κέῳ θυσίας τῷ Διΐ. These breaths being ſent from *Jupiter*, refreſh the earth, ſaith *Apollon*, and if at any time they fail, ſaith *Theophraſtus*, *Ariſtæus*, by ſacrificing to *Jupiter*, calls them back again. Now theſe winds are Northern for the moſt part: yet in *Spain* and *Aſia*, they are Eaſtren, ſaith *Pliny*; in *Pontus* they blow from the North, in other Countrys from the South; In *Gaſcoign*, as *Scaliger* obſerveth, they blow from the South, and in that Country theſe winds are pernicious; but becauſe the Northern winds are more frequent than in otherplaces, *Lucretius* calls then, *Eteſia flabra aquilonum*, and ſo *Aratus* out of *Amphianus*, the Tragedian, tells us, that *Aquilo* ſent his Sons, to mitigate the Dogs raging heat, which was in love with *Dolora*. 5. *Aratius* ſaith that the Bitch *Neæra* or *Mæra*, as ſome call her, was ſo affectionate to her Maſter *Icarius*, and his Daughter *Erigone*, that ſhe revealed by her howling, her Maſters death, and ſhe died at the feet of *Erigone*, when ſhe hanged her ſelf; the fidelity of dogs, and their affections to their Maſters is almoſt incredible, if it were not recorded by Writers of good credit; as *Scaliger*, who writes of that French dog, who both watched his Maſters body being murthered, and fought with the murtherer: it is ſtrange that *Pierius* records out of ancient Authors, of dogs bred in the Temple of *Minerva*, which were mild and gentle to the Græcians; but fierce and ſavage to the Barbarians. *Pliny* tels us of Dogs, that have been ſent out in a warlike manner to fight for their Maſters: the like is recorded by *Strabo*, of the old *Gaules*, who taught their Dogs to fight for them, and *Alexander ab Alexandro*, of divers dangers which King *Maſiniſſa* eſcaped, and obtained divers victories by the help of his dogs, all which may condemn the treachery of man to man. 6. Here alſo we may ſee the ingratitude of man to man in theſe *Atticks*; *Bacchus* was honoured as a god

χαίειν vel χαύειν.

L. 2. Argo. l. de ventis p. 405.

L. 2. hiſt. nat. Exerc. 47.

Lib. 5. de nat. rer. In Phænom.

Exercit. 202. 6.

In Erog. l. 5.

L. 8. c. 40.

L. 1. c. 3.

for teaching men to plant Grapes, and to make wine, which in regard of its excellent use, is one of Gods great blessings, but *Icarus* is murthered for the same benefit and for his endeavour to do them good. There is no creature so ingrateful as Man, nor any men worse rewarded than they, who have done most service to the Common-wealth; *Durum dictum, sed dicendum: Animal homine ingratius nullum est.*

Petrarch.

ICARUS, See *DEDALUS.*

INO, MATUTA, LEUCOTHEA.

Hygin. l. 1. *Ovid. l.* 4. *Nat Com. l.* 7, *c* 4. *Hesiod. in Theog. Apollodor. Pausan. in Corinth. Homer. Pindar. Lactan.*

SHe *was the Daughter of* Cadmus *and* Harmonia; *and Nurse to father* Liber; Athamas *King of* Thebes *married her; his other wife being gone from him, to live alone in the Woods:* Ino, *like a Step-mother, did so vex her Husbands two Sons* Phrixus *and* Helles, *that they were forced to fly away upon the golden Ram;* Juno *being vexed at this, sent the Furies to vex* Athamas; *who growing distracted, though his wife* Ino *had been a Lioness, and her two Sons her whelps; who having catched* Learchus, *one of them, dasht out his brains against a rock, and was about to have done the like to his Wife; but she, with her other Son* Melicertes, *escaped and ran into the Sea, where she was turned into a Sea-goddess, called* Matuta *in Latin,* λευκόθεα *in Greek: and* Melicertes *into the god* Palæmon *or* Portunus, *whose Feasts were called* Portunalia.

The INTERPRETER.

1. Juno hated all the Thebans for *Bacchus* his sake, because he was a Theban; and therefore to plague them, she gave them a mad King; than the which no greater affliction can befal a Kingdom; neither were the Thebans in worse case, that had such a mad King, than they, and the other Gentiles that worshipped such a malicious goddess,

2 *Ino* was called *Matuta*, and *Leucothea*; because, as they held her a goddess of the Sea, so they made her a goddess of the morning, perhaps because the morning seems to rise out of the Sea; they held also that she used to appease storms, because the winds, which rage in the night, use to

fall

fall and settle towards the morning, therefore she is called by *Orpheus*, θνητῶν σωτηρία μεγίστη, the great preserver of mankind: and because, after a calm night, the winds most commonly use to rise in the morning, and stir the Seas, therefore she and her son *Palæmon* are said to fall into the Sea. 3. *Ino* is hated of *Juno*, for her goodness and kindness in nursing *Bacchus*, yet for all her hatred she is honoured by marrying with a King; she is honoured with divine honours after death; so is her son *Melicertes*, who was made a sea-god; and to his memory as well as to *Neptun's*, the Isthmian games were instituted, because his body was carried by a Dolphin to the Peloponnesian *Isthmus*, and the country was plagued for neglecting to bury it, which at last they did with much honour; thus God will not suffer goodness, and the works of charity to be long unrewarded, though for a while they be envied and persecuted; for the Corinthians were forced to institute those honourable and funeral games every third year; and because a bull was there sacrificed to *Neptune*, that triennial solemnity is called by *Pindarus*, τειετηρὶς ταυροφόνος, though *Pliny* will have it to be kept every fifth year only. If then *Ino* had the honour after all her sufferings to be ὁμοθάλαμος Νηρηΐδων, or bedfellows of the sea Nymphs, as *Pindarus* calls them; the servants of Christ need not doubt, after all their afflictions, to sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of God. 4. In the person of *Cadmus* and his three daughters, we may see what trust is to be given to worldly happiness: for he having mastered all the difficulties he encountered with in seeking out *Europa*, having his wife *Harmonia* bestowed upon him, by *Jupiter* himself, whose wedding was honoured with the presence of the chief gods who bestowed rich gifts upon the new wedded couple: yet he was so crossed in his three daughters, that *Ino* and *Agave* run mad: the one murthered and tore in pieces her son *Melicertes* as *Pindarus* sheweth, and the other *Pentheus*: as for *Semele* the third, she plaid the adulteress with *Jupiter*, and at last was killed with his thunder thus, as *Pindarus* saith, οὐ γὰρ ἀσφαλὴς ἦν ἐγίνετ' οὔτ' Πηλεῖ οὔτε ἀντιθέῳ Κάδμῳ a sure and inoffensive life did neither befall *Peleus*, nor divine *Cadmus*; and surely if we truly look upon wordly happiness, we shall find that there's

In Hymn. Μεγαρέως θυσίαν ἀγόντων ἐπ. Ino *honoratur sacris quotannis. Paus. l. 1. Attic. Lacrymabilis Isthmus Statius, Syl. 2.*

Nemeor. Od. 6. Pythior. Od. 11.

Pythior. Od. 3.

in

in it more gaul than honey. 6. Whereas *Ino*, after all her happineſs made ſuch a pitiful end, as to drown her ſelf and child, we may learn to carry our ſelves with moderation in our proſperity: for no man knows what ſhall be his end, or what death he ſhall die; *Neſcia mens hominum fati ſortiſque futuræ*; and as *Pindarus* ſaith, ſpeaking of the ſame *Ino*, and her end βροτῶν γὰρ κέκευθε πεῖρας ὕπο θανάτου no mortal man knoweth the bound or end of death; *Neſcis quid ſerus veſper vehat.* In *Homer*, *Ino* or *Leucothea*, ſo called from the white colour of the waves, counſelleth *Ulyſſes* to leave the ſhip and truſt himſelf to ſwimming; ſhe promiſeth her aſſiſtance, and preſenteth him with an immortal ribbon to gird about his Paps, κρήδεμνον ἄμβροτον ἐκ στέρνοιο: but he refuſeth to leave the ſhip, till it was all broken in pieces, and then he makes uſe of a plank. The Church of Chriſt is the ſhip, which we muſt not leave: for the World is a Sea, in which they are apt to be drowned eternally, that leave this ſhip; but when the Church is torn in pieces by Schiſms and Hereſies, we muſt not ſo leave it, as not to hold cloſe to a plank; two or three gathered together in the name of Chriſt is a plank of the ſhip, and then we ſhall not need to doubt of Gods aſſiſtance, who will keep us from drowning, if we keep about us the ribbon, or band of unity and love, and if we hold faſt by him, whoſe ways are in the ſea, and his paths in the deep waters, who walked himſelf upon the ſea, and ſuſtained *Peter* by the hand, and kept him from ſinking. 6. *Pauſanias* tells us, that *Ino* had a Temple, and Oracle, in which the Gentiles uſed to ſleep, and by dreams to know future events: this cuſtom was uſual among them, in the night chiefly, becauſe they held that their gods uſed to converſe with men upon the earth; indeed their gods were gods of darkneſs, and therefore they choſe to converſe with men in the time of darkneſs; they that were ſick uſed to ſleep in the Temple of *Æſculapius*, thinking thereby to recover their health, ἔνθα οἱ ὑπὸ τῶ θεῶ καθεύδουσιν; So *Plautus*, *Hic leno ægrotus incubat in Æſculapii templo*; they that deſired to be Poets, ſlept upon *Parnaſſus*; *Nec in bicipiti ſomniaſſe Parnaſſo memini.* *Latinus* went to the Oracle of his father *Faunus*, and there ſlept; *Pellibus incubuit ſtratis, ſomnoſq; petivit*; and becauſe they uſed to ſleep upon ſkins, the

Virgil. Æn. 10.

Olymp. Od. 2.

Odyſſ. l. 5.

ἱερὸν καὶ μαντεῖον. *in Lacon.*

Pauſan. in Corin.

In Curcu. Act. 1 *ſc.* 1

Perſius in Prol.

Virg. 7. *Æn.*

Latin

latin word *dormire* ἀπὸ τῶν χαμαὶ κειμένων: So the Priests of *Dona*, were called χαμαικοῖται sleepers or lyers on the ground: Thus the devil is Gods Ape, who because he did appear sometimes unto holy men in dreams; therefore he will also deliver his Oracles, by his dreaming Priests to confirm superstition and errors. 8. The same *Pausanias* tells us, that there was a certain Lake dedicated to *Ino*, at which people used to meet upon her festival day, and flung in pieces of bread; if the bread sunk, they held it a good sign, and that the goddess was pleased with them, but if the bread swimmed they held it ominous and dismal; this is that slavish fear in which Satan did keep the Gentiles; for this was either sorcery or an illusion of the eye, or else there might be a natural cause of this; for sometimes vapours might arise, or strong breaths, out of the pores or cavernosities of the earth, or spungy ground of the Lake, which might bear up the bread sometimes, that it sunk not; this is the reason, that heavy bodies will not sink in the *Asphaltite*, or dead Sea of *Sodom*. Some use to try Witches by flinging them in the water; if they swim they are Witches, but not if they sink. I think this is a weak way to find them out, for some bodies are more active, and fuller of nimble spirits, than others, who are more lumpish and heavy, and therefore apter to sink. 9. The Gentiles used to change the names of those whom they had deified; thus *Romulus* after his death was called *Quirinus*; *Leda*, *Nemesis*; *Circe*, *Mirina*; *Ino*. *Leucothea* and *Matuta*; So *Melicertes* was called *Palæmon* and *Portunus*; this Custom it seems the Church of *Rome* hath borrowed from the Gentiles, as they have done many other of their Ceremonies, to give new names to their Popes when they are created, and as it were deified; to this Custom also the Scripture alludeth, when Christ promiseth to the Church of *Pergamus*, a stone and a new name written in it. It had been well for Christendom, if Popes when they receive new names, would also receive new hearts, and become new men, shaking off the old man, and the works thereof. 10. *Plutarch* writes, that because *Ino* was so charitable, as to nurse her sister *Semeles* Child, she being dead, the Romans celebrated her festivals, in which the women went about carrying their Sisters Children at their breasts, and

Humicubæ

θεὸν Ἰνὼ καλέουσιν ὕδωρ, &c. *in Laconic.*

δεισιδαιμονία.

Lactan. de fals. rel. l. c. 2.

Rev. 2. 17.

De frat. amore.

and not their own. I wiſh there were the ſame charity and piety among our Chriſtian Matrons, who are ſo far from nurſing their ſiſters children, that they ſcorn to nurſe their own, ſhewing themſelves to be but half mothers, and more unnatural to their young ones then ſavage beaſts. 11. Zeno *Eleates* in *Ariſtotle*, being asked, whether they ſhould ſacrifice to *Ino*, in a mournful manner, anſwered, that if ſhe was a goddeſs they ſhould not mourn; If a woman, they ſhould not offer ſacrifice to her; I wiſh they would conſider this, that deifie, and yet mourn for the departed Saints: they are men, therefore ſhould not receive divine honour; and becauſe they are bleſſed, therefore ſhould not be bemoaned.

2. *Rhetor.*

IO or *ISIS.*

SHe was the daughter of the River Inachus, *whom* Jupiter *loved, and that* Juno *might not ſuſpect it, he turned* Io *a Cow, which* Juno *begged of* Jupiter, *and delivered her to be kept by the hundred-eyed* Argus, *whom* Mercury *by* Jupiters *command killed: and* Juno *in revenge, ſent a Gad-bee to ſting her, which made* Io *run mad up and down the World, till ſhe came to* Ægypt; *where ſhe recovered her own ſhape again, and was there called* Iſis, *and married to* Oſyris; *after her death ſhe was deified by the Ægyptians, who uſed to ſacrifice a gooſe to her.*

The INTERPRETER.

1. IO was married to one whoſe name was *Bull*: or ſhe was carried from *Argos* to *Egypt*, in the ſhip called the *Bull*; hence aroſe the fiction of *Io* become a Cow. 2. Becauſe the Cow in reſpect of her benefit to mankind, was by the Egyptians worſhipped for their god: and *Io* after her death was worſhipped by the Egyptians: hence aroſe the fable of *Io*'s being turned into a Cow. 3. *Io* or *Iſis* did not only firſt bring unto *Egypt* husbandry, or the way of ſowing and reaping of Corn, but alſo Arts and Laws: therefore ſhe was

firſt

ſt worſhipped in *Ægypt*, then at *Rome*, who erected a mple to her, in *Campus Martius*; and amongſt the Germans ſo before Chriſtianity was planted among them; and beuſe ſhe was carried to *Ægypt* in a ſhip, they made her a oddeſs over the winds and ſeas, and reſerved her hairs at *emphis* as a ſacred relique, and dedicated a holy day year- to the honour of the ſhip that carried her; Againſt this olatry of *Iſis* and of others; St. *Auſtin* diſputes learnedly his books of the *City of God, lib.* 1. *c.* 27. *l.* 18. *c.* 27. *&c.* 2. *actantius de falſa religione, l.* 8. *c.* 11. *Euſebius* in his books f the preparation of the Goſpel, and others. 4. By *Iſis* ay be meant the Genius or nature of the ſoil of *Ægypt*, as er picture ſheweth, which moveth a timbrel with her right and ſhewing thereby the coming of *Nilus*; and holdeth bucket in the left hand, ſignifying a repletion of all the hannels, for *Iſis* in the Ægyptian tongue ſignifieth earth, as *Vives* ſheweth in his notes upon *Auſtin's City of God, l.* 18. . . out of *Servius* upon *Virgil.* 5. *Tertullian* in his Apologetick againſt the Gentiles, ſhews how unſettled the Romans were in the Gentile religion, for they admitted the worſhip of *Oſiris* and *Iſis*, then overthrew their Altars, under *Piſo* and *Gabinius*, and caſt them out of the Capitol; and then admitted them again into this City: this is the condition of men without Chriſt; ſtill wavering, and unſetled in religion 6. Near to the Image of *Iſis* and *Oſiris*, which is the ſame with *Serapis*, ſtood the Image of *Harpocrates*, the god of ſilence, whom they held to be their ſon, intimating, that the ſecrets of their religion muſt not be divulged, but that the Prieſts ſhould be ſilent. Doubtleſs this ſhewed the vileneſs of that religion, which was afraid to come unto the light. 7. Some take *Iſis* for *Juno*, and *Oſiris* for *Jupiter*, called alſo *Ammon*: others by *Iſis* think *Ceres* is meant, and ſo underſtand the earth: which *Jupiter* or the heaven loveth by its continual embracements and influence; the turning of *Iſis* into a Cow, is to ſhew us the benefit we receive by the earth, in that ſhe both ſupports us, and feeds us; in that they ſay ſhe was the daughter of *Inachus* the river, they ſhewed by this, that they were of *Thales* his mind, in making water the original of all things; By many-eyed *Argus* that kept her, they meant the ſtarry heaven that encompaſſeth her:

her: the half of whose eyes are asleep, the other half awake, because whilst the stars are seen in one Hemisphere, they are not seen in the other. By *Isis* assuming her own shape again in *Ægypt*, is meant (as I suppose) that the earth re-assumes its ancient shape and beauty upon the receding of *Nilus*, whose overflowing took away the shape of the earth; and turned *Isis* to a Cow, that is, made *Ægypt* fertile both in Pasture, Cattel, and Grain 8. I think by *Isis* is meant the Moon, which is called the daughter of the river, because the Moon is Mistress of the night, which is the moistest time; and of waters also, and all moist bodies. *Jupiter* is in love with her, because the heaven embraceth the orb of the Moon, and the Sun once a month is conjoyned to her; and *Argus*, that is, the starry heaven doth keep her in that she being in the lowest sphere is encompassed by the greater and higher; which *Argus* is killed by *Mercury* because the Sun takes away the sight of the stars. The turning of *Isis* to a Cow by reason of *Juno* shews that the Moon is horned shortly after the conjunction; and so she appears to us, if *Juno*, that's the Air, be clear. But she re-assumed her form again when she came to *Ægypt*, because the Ægyptians made her a goddess, and worshipped her in the form of a woman: her travelling through the world, shews her wandring motion without the Ecliptick, sometimes to the North, sometimes towards the South. 9. *Mercury* killing of *Argus* may be understood thus; that the most vigilant and prudent men are oftentimes mastered by an eloquent and cunning tongue. 10. *Io* was turned into a Cow by *Jupiter*, and delivered to *Juno*: so, many men by Gods permission, degenerate into bestial affections, and are made slaves to *Juno*, that is to their wealth; and are made subject to many-ey'd *Argus*, that is to watching and continual cares: until *Mercury*, that is, the preaching of Gods Word kill these cares and bestial affections: then the stinging Bee of their guilty conscience drives them to repentance, and so they receive their old shape again, and become more wise and holy than before; and by repentance and holiness are made though not gods, yet the Sons of God. 11. To *Isis* was dedicated the Garland of corn-ears, which Garland was in chiefest esteem among

nong the Romans: her Prieſts were cloathed in white innen, and had their beards and heads ſhaved, as *Tertullian* ſhews, in *lib. de Spectac.* They were alſo initiated by ater and blood; and uſed to worſhip her in the form of dogs head; which by *Virgil*, *Æn.* 8. is called *Latrator nubis.* All theſe may ſignifie the qualities and effects of he Moon; for in the night-time when ſhe ſhines, the arveſt people work hardeſt in hot countrys, when they annot work by day; therefore the Garlands of corn ears ere dedicated to her: the white Linnen repreſented the Moons white colour; the ſhavings of the hairs away ſhewd the ſmoothneſs of the Moon, for ſhe looks not ſo rugged with beams as the Sun: the initiation by water and blood, nay repreſent her white and red colours which ſhe hath, for ſhe is red in the Horizon, white in the Meridian: or t may ſhew the power ſhe hath over waters, and the blood of living creatures: the Dog and Gooſe were thought fitteſt creatures to be dedicated to her, becauſe theſe are moſt watchful in the night, the time of the Moons dominion. 12. *Iſis*, ſo called by the Ægyptians, and *Io* by the Greeks, was cloathed in white, as *Apuleius* ſheweth, *lib.* 11. ſometimes in red, and ſometimes in a black garment; by which they intimated, that the Moon looked white in clear weather; but red againſt wind:

—*Vento ſemper rubet aurea Phœbe*;

her black garment was to repreſent her dusky colour after the Change, and in her Eclipſe. 13. The Ægyptians placed the Image of *Sphynx* in the Porch of *Iſis* Temple, partly to ſhew, that the myſteries of Religion were not to be divulged among the Vulgar but Enigmatically; and partly to ſhew, that the cauſes of the variations, and many motions of the Moon, are not known to us, no more than the riddles of *Sphynx* were to the vulgar people,

IPHIGENIA.

Hygin. l.1.c.98. & 120. Ovid. in Met. Eurip in Iphig. Virg. Æn 2. Sen. in Agam. Dictys Cretenſ. l.1. Bell. Troj.

SHe was the daughter of Agamemnon and Clytemneſtra: She having hurt, one day as he was hunting, Diana's Stag, ſhe was ſo offended therewith, that ſhe kept the Grecians with contrary winds in Aulis; the Oracle being conſulted, it was anſwered that the goddeſs could not be appeaſed, but by the death of Iphigenia; Ulyſſes undertaking this, went and brought away Iphigenia from her mother to Aulis, under pretence that ſhe was to be married to Achilles: being brought to the Altar, and ready to be ſacrificed, Diana took pity on her, and preſented a Doe in her ſtead, and then conveyed her away to the country Taurica, and by Thoas the King thereof ſhe was made Prieſteſs of all humane ſacrifices; her brother Oreſtes being mad, and coming thither, was appointed by Thoas to be ſacrificed; but being koown by his ſiſter, was delivered, and they both eſcaped away together by ſea.

The INTERPERTER.

1. THis ſtory doubtleſs is ſtoln out of *Geneſis*, where *Abraham* is commanded by God to ſacrifice *Iſaac*; not that he delights in humane ſacrifices, but becauſe he would try his faith and obedience: therefore God never permitted the ſacrifice of men, except only of his own Son, whom he gave up to the death of the Croſs for us all, ſeeing there was no other means to ſatisfie Gods infinite anger, nor to expiate the ſins of the world, but by the offering of that immaculate Lamb. But Satan, that murtherer from the beginning hath been worſhipped where ever his dominion is, with humane blood; ſo that the Phœnicians and Africans uſed to offer men ſacrifices till the days of *Tiberius*, who hanged up all their Prieſts. And the ancient *Gauls* were wont to ſacrifice men to *Mercury*; and even in the days of *Tertullian*, *Euſebius*, and *Lactantius*, theſe humane ſacrifices were performed in private to *Jupiter Latialis*; and *Faunus* inſtituted ſuch cruel ſacrifices, to the honour of his Grandfather *Saturn*, till *Hercules* told the Italians, that the Oracle commanded to offer lights to *Saturn*, not men, although the word φῶς ſignifieth both, by the ambiguity of which word

Plin. l. 36. Lactan l. 1. Plato in minor. Euſeb. de præp. evan. Dion. l. 20. Biblioth. Tertullian Macrob. Dionyſius, Plutarch. &c.

word they were deceived, so that afterward they used every year, in *May*, by their Priests and vestal Nuns, to fling over the bridge *Milvius* thirty Images of Græcians; and yet, at this day among the Americans they used such bloody sacrifices, till the Spaniard subdued them, as *Acosta* sheweth; how much then are we bound to God, who hath delivered us from such bloody altars, and such cruel gods, whom nothing will content but the blood of men, women, and children? *Neptune* would not be appeased till *Idomeneus* had sacrificed his own son: in *Albania* where they worshipped the Moon, they were taught by the bloody Priests, to sacrifice men to her; and such was the cruelty of the people of *Sardus* that they used to the honour of their gods, to beat their old Parents, when they came to be 70 years old, and then break their necks, by flinging them down from a rock; and this barbarous cruelty they performed with laughing and merriment, whence arose the Proverb, *Risus Sardonius*: but *Erasmus* thinks, that the Parents themselves did laugh, as thinking it an honour thus to die; such was the cruelty of *Diana Taurica*, that she would have all strangers sacrificed to her, even such as had made shipwrack; so there was more mercy in the sea than in her: and though the Lacedemonians was the best governed state in *Greece*, yet they gave way to this barbarous and horrid sacrificing of men. 2. These bloody gods would seem to be merciful, in saving *Iphigenia* from death, and in substituting a Doe in stead of her; but this was damnable hypocrisie, as *Gregory Nazianzen* sheweth: for this mercy was, to open a gate for greater cruelty; they would save her, that she might murther others: κ̀ ὄφελ' ἀνηδόσας εἰ σάζει παρθένον ἵνα ξενοκτονεῖν· they had been better to have murthered her, than reserve her to murther strangers; but we see the mercies of the wicked are cruel: yet she ordered the matter so, that she made an escape, and stole away the Image of *Diana*, that there might be no more occasion of such cruelty; for which cause perhaps it was, that she had an Image and chappel dedicated to her, as *Pausanias* thinks; & because she hid *Diana*'s image in a bundle of wood; it was called *Effigies Dianæ Fascelidis*; and the cruel King *Thoas*, who had sacrificed so many men, was at last sacrificed himself by *Iphigenia*; *Nec enim lex justior ulla,*

Acost. in hist. Amer.

In Adag.

Nazian. Orat. 20.

In Achaicis.

Diana Fascelis, Tarica, Arilia.

Quam necis artifices, arte perire ſua. 3. *Lucretius* accuſeth religion as being the cauſe of ſo much abominable wickedneſs, as that *Agamemnon* a father, ſhould butcher his own daughter, whom he calls *Iphianiſſa.*

Lucr. de rer. Nat. lib. 1.

Religio peperit ſceleroſa atque impia facta,
Aulide quo pacto Triviai virginis aram
Iphianiſſai turparunt ſanguine fœdo
Ductores Danaûm delecti, prima virorum, &c.
Tantum religio potuit ſuadere malorum.

But it's no wonder he inveighs againſt religion, who was a profeſſed Atheiſt; it was not religion, but the name of religion (which is a cloak for all knavery) that was the cauſe of this murther; for Satan, though an angel of darkneſs, yet can transform himſelf into an Angel of light, and ſo from the beginning hath deluded and ruined the greateſt part of mankind, under the ſpecious name and pretence of religion, whereas, the chief end and intent of true religion is, to ſave man, not to deſtroy him; Religion then is no more the cauſe of Wars, Cruelty, Murther, and other wickedneſs, then Chriſt who is the Prince of Peace, is the cauſe of ſo much debate in the World. 4. *Pindarus* doubts whether *Agamemnon* ſacrificed his daughter for the ſafety of his ſhips, or, becauſe he had found her playing the Adultereſs, and therefore killed her, to prevent her husband, who would have been her executioner, if he had found her ἐν ἑτέρῳ λέχει δαμαλιζομένην, playing the wanton heifer in another mans bed. I confeſs, if *Agamemnon*, as a King or Judge executed his daughter *Iphigenia*, for her adultery, he did that which in juſtice he was bound to do: for the Magiſtrate beareth not the ſword in vain; otherwiſe, as a private father he could not kill his daughter, much leſs could a private husband murther his wife for adultery, however the Romans for a while allowed it. 5. *Pauſanias* thinks that *Iphigenia* was not the daughter of *Agamemnon* and *Clytemneſtra*, but of *Theſeus* and *Helena*: and if this be ſo, we may ſee an evident paſſage of Gods juſtice upon *Helena*, in her daughter; for ſhe, who by her adultery had ſacrificed ſo many mens lives to the fury of a ten years War, hath her own daughter offered up in a ſacrifice, by her own country-men; thus God viſits the iniquity of the Parents upon the Children.

Pindar. Ode. 11.

In Corin. Plutarch. in Theſ. Iſocr. de Helena.

6. *Juvenal*

6. *Juvenal* tells us, that at *Rome* there were some, who for the love of money, or an inheritance, would not stick to sacrifice their daughter, as *Agamemnon* did *Iphigenia* for the safety of his ships.

—— Si qua est nubilis illi *Satyr.* 12.
Iphigeneia domi, dabit hanc altaribus, etsi
Non sperat tragicæ furtiva piacula cervæ.

But what needs he wonder so at this when as there have been in all ages, and are in this as many as ever were in any age, who sacrifice their souls to the devil for mony, which ought to be dearer to them than any daughter? We think *Diana* was a cruel goddess, who was content with no other sacrifices but those of men, and yet it was their blood only she desired; but Satan will be content with nothing till he have our souls: we abhor *Agamemnon* as a monster, and an unnatural father, who would be the Butcher of his own daughter, therefore that Painter who covered his face with a vail did well, shewing that he was not worthy whose eyes might behold the light; but far greater monsters are they, who are content to part with their own souls, and the souls of their children to Satan, for the transitory goods of this life. 7. *Iphigenia* was not sacrificed, but the Doe, yet she is said to be sacrificed, and her blood was said to be offered, because she was appointed and destinated for the sacrifice; she was then sacrificed by deputation or representation; So *Virgil* is to be understood in this verse,

Σφάγιαις βεβοτοτόνοις. *Eurip.*

Hostia subcedanea.

Sanguine placâstis ventos & virgine cæsa.

So in *Festus* the sheep which was sacrificed instead of a Doe is called *Cervaria*; why then should there be any cavil about the words of Christ, speaking of the Bread, *This is my body which is given for you?* And of the Wine, *This is my blood which is shed for you?* For though the Doe be called the Virgin, yet no man will say that the Doe was *Iphigenia* by Transubstantiation, but by representation only; so is the bread Christs body, not carnally, but mystically; and such sacramental speeches are frequent every where, both in sacred and prophane Writers.

IPHIS.

Ovid. Met. 14. HE *was a beautiful youth, who being in love with the maid* Anaxarete, *was deſpiſed of her: which he took ſo impatiently, that he hanged himſelf: when his body was carried abroad to be buried,* Anaxarete *looked out at a window, and with immovable eyes did look upon it, ſo ſhe was turned into a ſtone; there was alſo a maid of this name, who upon the day of marriage was turned into a man by the prayers of her mother* Theletuſa, *who to this purpoſe implored the help of* Iſis.

The INTERPRETER.

1. HEre we may ſee the impotent paſſions of young men, by which they are carried headlong to their own deſtruction; neither is it otherwiſe, where reaſon doth not ſit at the ſtern, and rule the reins; and as all paſſions are violent, ſo none more than that of love, which by *Sophocles* is ſaid to command the gods themſelves, even *Jupiter* who commands all things elſe, ὃς τῆδε μὲν θεῶν δαμόνων ἔχει κράτος, κἀνης ὢν δοῦλος ὤν. Its no wonder then that love ſubdues mortal men, whereas he brags of four chief gods ſubdued by him.

θεῶν ἄρχει. Soph. Euripid.

Sol calet igne meo, flagrat Neptunus in undis,
Penſa dedi Alcidæ, Bacchum ſervire coegi.

Therefore, not without cauſe, is love called by the Poets, a Tyrant, the univerſal Conquerour, a Fury, drunkenneſs, a fire, a plague, blind, a ſlavery, a ſickneſs, a cruel, bitter, mercileſs, hard-hearted god, whoſe arrows pierce deeper than thoſe of *Mars*, whoſe wounds are incurable, whoſe yoke is inſupportable, whoſe Companions are cares, fears, tears, complaints, ſorrows, and multitudes of miſeries; whoſe cures are, exerciſes, hunger, prayer, time, or death; this is that fury which overthroweth reaſon in man, perverts his judgment, blinds his affections, and makes him degenerate into a beaſt, *Quæ res in ſe neque conſilium, neque modum habet ullum*; It is the cauſe of all miſchief in the world, therefore it is called wicked love by the Poet: *Improbe amor quid non mortalia pectora cogis?* It makes a man careleſs of his own honour

παιδαμάτωρ. Teren. in Eunuch. Vir. Æn. 4.

honour and welfare, of religion towards God, of care and charity towards his neighbours and friends; this was the case of *Dido*, she neglected her own fame and welfare of her Kingdom.

Non cœptæ assurgunt turres, non arma juventus *Æn.* 4.
Exercet, portusve, aut propugnacula bello
Læta parant, pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cælo.

How much it did enslave all-conquering *Hercules*, as to make him spin and card among women, and to submit his neck to his Mistress foot, and his back to her whip, may be seen in *Ovid.*

Non pudet Alciden victricem mille laborum, *In epist.*
Rasilibus calathis imposuisse manum, &c. *Deianir.*
Plus tibi quam Juno nocuit Venus: illa premendo
Sustulit, hæc humili sub pede colla tenet.

2. The converting of *Anaxarete* into a stone, was to shew the hard-heartedness, and cruel disposition of that maid, who was no waies moved with pitty at the constant affection and disastrous death of her lover; such inexorable and hard-hearted people, are said to be begot of wild beasts, oaks and rocks;

Te lapis & montes, innataque rupibus altis *Ovid. ep.*
Robora, te sævæ progenuêre feræ. *Didonis.*

So *Virgil. Duris genuit te cautibus horrens* *Æn.* 4.
Caucasus, Hyrcanæque admorunt ubera tigres.

3. The maid *Iphis* was by the command of her father to be exposed, but the tender-hearted mother, loth to lose her daughter, disguised her into a boys habit, so that she went for a boy, till she was 14 years old, at what time she was betrothed; the mother and daughter both, being sollicitous in this case what to do, went to the Temple of *Isis*, desiring the goddess to be mindful of her promise, which she had made them 14 years before, to wit, that she would help them at a pinch: therefore she turned her in to a boy; this is but a fable, yet it teacheth us so much, that if a false goddess was mindful of her promise, will the true God be forgetful of his? And if *Isis* did help those that called upon her in their extremity, surely God will not fail those that call upon him, in the day of their trouble, but will deliver

them, and they ſhall glorifie him. 4. There are ſome who think this change of maids into boys, to be natural, becauſe theſe differ not naturally, but only in the ſituation of their genital parts; for the ſame parts which in maids are inward by reaſon of the weakneſs of their heat, are in boyes thruſt outward by the greater heat of their bodies; there-
L.1.c.6. fore it is recorded by *Fulgoſus*, that in his time two maids, *Franciſca* and *Carola*, were turned into boys after they were fifteen years old, and married to women; the like is
L.9.c.8. recorded by *Sabellicus*, of the boy *Ariſto*, who had been a maid: yet it is more likely that there is no ſuch change in nature; ſeeing the veſſels of generation in Male and Fe-
Brun. Seidelius in Phyſic. Laurent. in Anat. male are not the ſame, but differ in figure, number and ſituation, as Anatomiſts ſhew us; there is then no credit to be given to thoſe ſtories which tell us of transformations, except they mean of Hermaphrodites, who have the veſſels of both ſexes, which are not diſcerned whilſt they are young, becauſe of their weak heat; ſo at firſt ſome young boys have been taken for maids, becauſe the Yard and Teſticles for want of heat have not appeared outwardly.

JUNO.

SHe was the daughter of Saturn *and* Ops, *the wife and ſiſter of* Jupiter, *the mother of* Hebe, Vulcan, *and* Mars; *the goddeſs of riches, and of marriage alſo, called therefore* Pronuba; *and of child-bearing, therefore called* Lucina: *as from the wealth of which ſhe was held to be a goddeſs, ſhe was named* Juno à Juvando, *for riches are great helps.*

The INTERPRETER.

1. WHen *Juno* is called *Jupiter*'s ſiſter, is meant the air, which doth much reſemble the heaven, called *Jupiter* by the Poets: but when ſhe is called *Jupiters* wife, is meant the earth, which like a fruitful woman conceiveth and bringeth forth the creatures by the heavens influence; which the Prince of Poets intimates, when he ſaith, that in the Spring *Jupiter* comes down into the boſom of his beloved wife, *Conjugis in lætæ gremium deſcendit.*

2. *Juno*

2. *Juno* was painted of old in the form of a matron in a long robe, having a lance in one hand, and a platter in the other, perhaps to shew us, that wealth is every thing; it is both meat, drink, cloaths, armour; it is that which doth command all things, therefore *Juno* is still termed a Queen, and she carried a Scepter in her hand in some pictures, and is carried in a rich Chariot of gold and silver, drawn by Lions; to shew, that riches adds beauty, and strength, and courage to men, and who is able to resist it? 3. The Peacock was dedicated to *Juno*, and so was the Raven and Goose; doubtless to shadow out unto us the nature of rich men; for pride, rapacity and watchfulness are incident to them; the Peacock is not so proud, nor the Vulture so ravenous, nor the Goose so watchful as rich men; but while with the Peacock they look big at the sight of their fine feathers, let them cast their eyes upon their black feet, and remember their end, which will be blackness and darkness; and while they feed upon the hearts of poor men, as that Raven in *Caucasus* did upon the heart of *Prometheus*, let them know that death shortly will feed upon their flesh, & the worm of conscience upon their souls. And although they be as watchful to preserve their wealth, as the Geese of the Capitol were: yet there be they that watch as narrowly over them, and for their death are still watching and wishing; and what better are rich men without grace and litterature, that the Geese of the Capitol, which were carefully looked to, and fed by the command of the Censors, and at last killed and carried at their solemn feasts with great solemnity in silver platters? So rich men are fed and pampered, then die, and in solemn pomp carried to their graves, where their carkasses rot with their names, *Eorum vitam mortemque juxtà æstimo.* 4. Some by *Juno* undestand the Moon, therefore they called her *Lucina*, and painted her with beams about her face, sitting upon Lions holding a Scepter in one hand, and a Spindle in the other; by which I think may be meant both her Light and Operations: for the Scepter signifieth dominion, and she bears rule over the humid bodies: hence she is called *Fluona*: the spindle which properly belongs to one of the *Parcæ* or Fates, may shew us, that the Moon hath a great influence upon our lives: and her sitting upon Lions may signifie, that

her moiſt influence doth temper and moderate the fiery and cholerick heat of our bodies. And becauſe the moiſture of the Moon, is a great help to facilitate child-bearing, therefore ſhe was called *Juno Lucina*, as the goddeſs that did help to bring forth children to the light; and for this cauſe ſhe was called upon by women in their labour: *Juno Lucina fer opem.* 5. I think *Juno* may be the Emblem of an honeſt careful, and frugal Matron; for ſhe is commonly painted ſitting, to ſhew, that a woman muſt not be given to gadding; ſhe hath a Scepter and a pair of Sheers in her hands, for ſhe muſt both rule her family by her authority and diſcretion, and ſhe muſt clothe and feed them, which is intimated by the platter in her hand, and ſheers with which ſhe ſhears her ſheep; ſhe is clothed with a Goats skin, to ſignifie her frugality, which is a rare thing to find in the women of this age, whoſe exceſs in apparel are badges of their pride and luxury; ſhe is crowned and girded with vine branches, to ſhew her fruitfulneſs, to which *David* alludes, when he ſaith, *Thy Wife ſhall be like the fruitful Vine upon the Walls of thine houſe:* ſhe treads upon a Lioneſs, as all honeſt and laborious matrons ſhould do; to wit, ſubdue luſt and wantonneſs: ſhe is armed with a Lance and a Target: for a matron ſhould have a ſharp tongue to reprove, and the target of modeſty to keep off all laſcivious aſſaults and tentations. 6. By *Juno* may be meant the air, which that picture ſheweth, wherein ſhe holds thunder in the one hand, and a drum or cymbal in the other: ſhe wears a party-coloured garment, and is attended by *Iris* the rain bow: by *Caſtor* and *Pollux* alſo, which are two fair meteors preſaging ſerenity; the fourteen Nymphs which *Virgil* gives her, are ſo many exhalations begot in the air: her holding of a Pomgranate in one hand, and a Cuckow upon her Scepter in the other, ſhews the ſerenity of the air in which the Cuckow, that ſings only in the ſpring, takes delight; and the fruits do proſper in a temperate air: That the rain-bow is engendred in the air, by the reflex of the Sun-beams upon a wateriſh cloud, is manifeſt, the diverſity of whoſe colours, is cauſed by the light, ſhining upon the unequal parts of the cloud, ſome being thicker, ſome thinner, which the Poet ſhews in that verſe,

Mille

Mille trahit varios diverſo Sole colores, Æn. 4.

Although the rain-bow may repreſent riches, whereof *Juno* is goddeſs, for indeed wealth makes a fine ſhew like the rain-bow, but quickly vaniſheth;

Divitiarum & formæ gloria fluxa & fragilis: Saluſt,

And whereas the learned Poet makes *Juno* petitioning *Æolus* to ſend out the winds againſt *Æneas*, he ſhews, that the wind is ſomething elſe than the bare moving of the air, and that it is an exhalation raiſed out of the earth and waters, without which, the air could not be ſo violently moved. Æn. 1.

7. *Juno* was the goddeſs of Marriage, therefore called *Pronuba*, and *Jugalis* from *Jugum*, or the yoke that was put over the new-married couple. There was at *Rome* an altar dedicated to *Juno Juga*, in the ſtreet called *Jugarius*, becauſe at this altar they were joyned, and here their feet were fettered; whence the Poet calls marriage, *Vincla jugalia*; but becauſe they thought her power not ſufficient, they joyned an help to her, whom they called *Hymen*, and the god of marriage; in one hand he bare a torch, in the other a red vail, called *flammeum*, with which the bride was covered to hide her bluſhing: theſe two might ſignifie the two properties that ought to be in women, to wit, fervent love repreſented by the torch, and modeſty ſhadowed out in the vail: and it is obſervable, that when the parties who were to be married offered ſacrifice to *Juno*, they flung away the gall behind the altar, to ſhew, that in marriage there ought to be no gall or bitterneſs. 8. I find that *Juno* had her education from the Hours, and was nouriſhed by the Ocean and *Thetis*, or as ſome ſay, the ſea-nymphs; to ſhew, that Navigation, and Time, or Opportunity, beget riches; or, that the airy exhalations are begot of, and nouriſhed by moiſture. 9. As *Juno* ſignifieth the air, *Vulcan* was her ſon; becauſe the fire is begot of air oftentimes: But as *Juno* ſignifieth wealth, *Mars* was her ſon; for wealth begets quarrels, pride, and wars: But as *Juno* was the goddeſs of marriage, *Hebe* was her daughter: becauſe in our youth and vigour we are fitteſt for marriage. 10. *Juno*'s temple was open-roofed, and by *Numa*'s law, no whore muſt enter into it; to ſhew, that marriage muſt not be performed in dark corners, but publickly;

and

and that marriage ought to be honourable among all men, and the bed undefiled. 11. *Juno* shed her milk rather than she would be nurse to *Hercules*, of which milk the Poets feign Lillies received their whiteness; and the milky way in heaven, called *Galaxia*, had its original thence; which, as *Aristotle* (1. *Meteor. c.*8.) tells us, is a bright whiteness, proceeding from the beams of the lesser stars, reflecting on a clear cloud; others hold it to be no Meteor; but however *Juno* in this, may paint out unto us wanton mothers, who will rather lose and spill the milk which nature hath given them, than nurse their own children; which the wildest beasts will not do. 12. *Juno* was said to have the government of Kingdoms, because wealth commands and rules all things; that is able to make a maid the wife and sister of *Jupiter*: therefore not without cause was she so much adored, and called upon by maids that were to marry, under the names *Introduca, Domiduca, Unxia, Cinxia*; for it is wealth that can bring in, and bring home, annoint, and gird the maid with a wedding girdle: and without that, she may sit long enough without house, oyntment, or husband: but if she be rich, she shall not want a *Jupiter* to woe her, who will rather abuse himself, to take on him the shape of a Cuckow, then miss her. She is *Populonia*, the goddess of the common people; and *Curetis*, the souldiers goddess, for wealth is that they fight for: this is the rich mans *Soticena*, or *Sospitatrix*, or *Opipena*, that is, his saviour and helper: but as *Juno* was a weak help to others, who could not help her self when *Hercules* wounded her; so riches will prove such helps in the end, when the dying wretch shall say to his bags, *Miserable comforters are ye all.*

JUPITER.

HE *was the son of* Saturn *and* Ops, *and was born in* Creta *at the same birth with* Juno, *and was brought up on mount* Ida *by the Curetes privately, for fear his father should find him, who was devouring his own children: but afterward he drove his Father out of his Kingdom, and divided the world with his two brothers,* Neptune, *and* Pluto: *he took heaven for himself, the sea fell to* Neptune, *and hell to* Pluto; *he used*

to

o change himself into many shapes, and took Juno *his own sister o wife.*

The INTERPRETER.

. *Jupiter* is so called *quasi juvans pater*, because he is a helping father, and *Diespiter*, the father of the day, and n Greek Ζεὺς ἀπὸ τῦ ζᾶν, from life; for it is he that gives ife to all things: by this name, they understood that divine ower by which all things are moved and preserved, as nay be seen in the Epithetes given to him by *Virgil*, and the ther Poets, as also by the descriptions of him in *Orpheus*, nd others, and by the ancient pictures which they made of im: for they placed him in a throne, to shew his immutabiity: they crowned him, to shew his authority; they cloahed him with garments representing light and flames of ire, and all besparkled with Stars, to shew his heavenly nature and divine glory: they put a pair of Globes in one hand, the one of Amber, the other of Gold, to signifie that oth the Globes of heaven and earth are in his power; in he other hand there is a Viol or Citron, intimating that he s the cause of that admirable harmony that is in the world: his throne is covered with a garment of Peacocks tails, to signifie his Providence and Omniscience; he hath the look of an ancient man, because he is the ancient of days; his sandals or shooes are green, and he treads upon *Neptune*'s Trident, to shew that sea and land are subject to him. They paint him sometimes with the thunder in his hand, to shew that he is the punisher of impiety; sometime they paint him with a Scepter in one hand, and a circle in the other, signifying that he is that great King who rules the World; for which cause, they place the Eagle by him, who is the King of birds: they give him sometimes the image of victory in his hand, because conquest and victories are from him: sometimes they make all his upper parts naked, the lower parts clothed, to shew that he discovers himself to the Angels and blessed souls, which he doth not to us mortals, who see nothing of him but his lower parts; and these clothed, because here we see him only in his effects and works, and some of his attributes, but obscurely, and in a dark speech,

as

as the Apoſtle ſaith. The Celtæ or ancient Gauls worſhipped *Jupiter* under the ſhape of an Oak, and ſo the Romans uſed to crown *Jupiters* image with oaken leaves: to ſhew that he who gave being to all things, doth alſo feed them; for acorns were the firſt food of the old world. And for the ſame cauſe was he worſhipped by the Egyptians and Aſſyrians, under the ſhape of a ram, to ſhew us, that it is he who feeds and cloathes us; and therefore the horn of his nurſe *Amalthæa* was filled by him with all kind of food, called *cornu copiæ*, becauſe from him we have our food, for he openeth his hands, and filleth all things with his bleſſings. And to ſignifie that he both rules and ſees all things, they repreſented him in their Hieroglyphick by a Scepter with an eye on the top of it, called *Jovis oculus*, *Jupiters* eye. 2. By *Jupiter* may be meant Kings and Judges: for as *Jupiter* is called King by the Poets, ſo Kings were called *Joves*. They painted him ſometimes without ears, ſometimes with four ears, to ſhew that Kings muſt have no ears for flatterers, informers, and ſlanderers, but muſt have many ears for complaints and advice; they muſt never want ears to hear the grievances of their Subjects, nor the wholſome advice of their Counſellours: they gave him alſo three eyes, whereof one in his forehead, to ſhew that Princes muſt ſee more, and higher, and further off than private men; their knowledge muſt be more eminent and ſublime. Juſtice is always painted by *Jupiter*; to ſignifie that Kings actions muſt be always juſt. *Jupiter* ſubdued *Ægæon*, and the reſt of the Giants, to ſhew that Kings muſt not ſuffer tyranny and oppreſſion to go away unpuniſhed. *Jupiter* taught people who before fed upon mens fleſh, to eat acorns, therefore the oak was dedicated to him; ſo Princes ſhould endeavour to civilize their people, and to provide by good laws fit and wholſom food for them. *Jupiter* is ſaid to have begot divers daughters, which were called Prayers, intimating that Princes muſt have a fatherly care of their peoples intreaties and petitions, and not to ſlight them. *Jupiter* drove away the ſwarms of flies that infeſted *Hercules* (therefore called *Muſcarius*) whilſt he was ſacrificing; ſo Princes muſt drive out of their Kingdom all buſie bodies & diſturbers of religion. *Jupiter* married *Metis*, which ſignifieth Counſel, and after he

ſwallowed

swallowed her, he conceived *Pallas* in his brain, so Princes must unite themselves to good counsellors; and by swallowing their good advice, their heads shall be filled with wisdom; and they shall produce wise actions. *Jupiter* was the father of the Muses, so should kings be the Nursing fathers of learned men. 3. *Jupiter* may be the type of a Tyrant, for his banishing of his father, and usurping his Kingdom, and cutting off his testicles, his marrying with his own sister, his devouring of his own wife *Metis*, his ravished of *Ganymed*, his many whoredoms and adulteries, his transforming himself into so many shapes of beasts and birds, as into the cuckow, the swan, the bull and ram, *&c.* What, I say, do all these mean, but lively represent unto us the cruel manners, and wicked qualities of tyrants? Therefore when he began to reign, the golden age ceased, the Lamb durst play no longer with the Wolf, men could not live securely and happily as they did before: in his reign began rebellions when the Giants conspired against him; for what could he else expect, but that his subjects should rebel against him, who rebelled against his own father? His advancing of the Swan his whore, and placing her among the stars, the honour he gave to the Goat his nurse, in making her a Constellation, and in wearing her skin upon his target, called therefore *Ægis*, doth shew us how Tyrants advance licentiousness, and wantonness, and rapacity also, as they intimated by the Eagle that still waited on him, and drew his chariot. As Kings may be called *Joves*, so Tyrants should be called *Vejoves*, who are fitly represented by that picture of *Jupiter* in the form of a boy, with horns on his head, arrows in both his hands, and a Goat by him, shewing to us the childish, hurtful, and wanton disposition of Tyrants. 4. *Jupiter* is taken sometime for the air, in Poets; sometime for the element of fire, and *Juno* for the air, therefore they made her *Jupiters* wife, and they used to paint him with a vail flaming about his head, and sometime by *Jupiter* they meant the heaven, as by *Saturn* they understood time; so then when they write that *Saturn* devoured his children, except *Jupiter Juno*, *Neptune*, and *Pluto*, their meaning was, that time destroys all compounded bodies: but the heaven with the element of fire, the air, the sea, and earth, are not subject

to

to Times, Laws, and tyranny; And becauſe there is no commixtion but between the neighbouring elements, therefore it is, that *Jupiter* took *Juno* to wife, but could not be permitted by the reſt of the gods to marry with *Thetis* the ſea. 5. *Auſtin* (*lib.* 3. *de Civ. cap.* 10.) ſhews the Gentiles vanities, who held the World was eternal, and yet acknowledged *Jupiter* and *Juno*, that is, heaven and earth, to be the children of time: for if they had their beginning of time, then they muſt acknowledge the creation of the world, and of time alſo. 6. He laughs likewiſe at their madneſs, who called *Jupiter* the chiefeſt of all the gods, by the name of *Pecunia*, money, the baſeſt of all things: which no wiſe man will covet, as he ſheweth out of *Saluſt.* (*Lib.* 7. *de Civ. cap.* 12.) and may we not laugh at them, who not only call but have alſo made money their great god and *Jupiter*, which now have their commanding power of all things? This is that Idolatry the Apoſtle ſpeaks of; this that *Jupiter* that can make paſſage to *Danae*, through a Tower of braſs, who more violently than a thunder-bolt can break through the ſtrongeſt armies:

Perrumpere amat caſtra potentius ictu
Fulmineo.——Horat.

This is the covetous mans *Jupiter*, *Stator*, and *Feretrius*, and *Liberator*, and *Elicius*, and *Invictus*, and *Omnipotens* too, and *Hoſpitalis*, and what not? For he hath ſaid *unto the Wedge, Thou art my hope; and to the gold, Thou art my confidence.* But in the hour of death the covetous wretch will find no more comfort in this *Jupiter* of gold, than the Romans did in their *Jupiter* of ſtone, when they ſwore by him, *Jovem lapidem jurare.* 7. *Jupiter* is ſaid to be born in *Crete* or *Candie*, becauſe the people of that Iſland were more religious than others, and to ſhew that God is chiefly to be found there where religion is moſt cheriſhed. 8. *Saturn* could not devour his ſon *Jupiter*, but devoured a ſtone inſtead of him, to ſhew us that Time which deſtroyeth all things, even the hardeſt ſtones, yet cannot conſume or deſtroy that eternal Mind or Deity which they called *Jupiter*. 9. The *Curetes* and *Corybantes* ſaved *Jupiter* from his fathers fury by the ſounding of braſs, and claſhing of arms, that the childs crying might not be heard: even ſo Kingdoms are preſerved from outward

ou[illegible]rd violence or foreign forces, by arms and military diſcipline. 10. *Jupiter* had divers titles given to him, as *Xenius* the god of Hoſpitality, *Philus* the god of Love, *Hetherius* the god of Fellowſhip, *Homogenius* the god of kindred, *Phratrius* the god of Tribes, and *Enhorcius* the god of oaths, *&c.* to ſhew what care men ſhould have of hoſpitality, love, fellowſhip, kindred, tribes, and oaths. 11. At *Rome*, *Jupiter* was worſhipped upon the Capitol, and had a temple there; thence he was called *Jupiter Capitolinus*: he was named alſo *Jupiter Latialis*, and was worſhiped by ſhedding of humane blood, as *Tertullian* and *Lactantius* ſhews; and he was ſtiled *Jupiter Piſtor*, or the baker, becauſe he taught the Romans in their ſleep, when the Gauls beſieged the Capitol, to fling out their bread to them, by which the Gauls forſook the ſiege, ſuppoſing the Romans to be ſtored with bread. May not this fitly be applied to the Pope, who is now *Jupiter* of the Roman Capitol, and the Latin *Jupiter* whoſe name is Λατειν&, 666. whoſe worſhip conſiſts not in wine, but in blood, in the Euchariſt: not to ſpeak, how his power and religion have been ſtill maintained by blood of Martyrs. And may not he be called *Jupiter* the baker, who hath caſt the bread out of the Sacrament, by which means he hath loſt not only many of the Gauls, but alſo of the Dutch, Engliſh, Scots, Swedes, Danes, *&c.*

IXION.

HE *was the Son of* Plegias, *who having murthered his Father-in-law, went up and down the earth as a vagabond: at laſt* Jupiter *did pity him, and expiating his crime, received him into heaven; where he began to fall in love with* Juno, *deſiring the uſe of her body, but* Jupiter *underſtanding this, preſented to him a cloud, having the ſhape of* Juno; *of this cloud the Centaurs were procreated; therefore* Ixion *was ſent down again to the earth, where bragging that he had lain with* Juno, *he was by* Jupiters *thunder caſt down to hell, where, being tyed to a wheel, he is continually whirled about.*

Ovid Met. l. 4. Nat. Com. l. 6. c. 16. Tibul l. 1. Pind. Pyth eid. 8. Lucian. in dial. deo. Vives de civit. l. 18. c. 13.

The

1. IN the perſon of *Ixion* we may ſee the nature of an ungrateful man, who being ſo kindly entertained by *Jupiter* would offer to defile his bed: this was the ſin of *Paris* towards *Menelaus*, whoſe wife he carried away, after he had been ſo courteouſly entertained by him: to the ſin of adultery he adds treachery, and the violation of hoſpitality; but *Ixion* was not more ungrateful to *Jupiter* then we are to Almighty God, who having pardoned our ſins, and received us to mercy, making us Citizens of Heaven, and partakers with the ſaints in Light, yet we daily offend him with our ſpiritual whoredoms, and unthankful lives. 2. *Ixion* wandred up and down like a vagabond, till *Jupiter* pitied him; this is the condition of us all, we have no reſt nor peace in our ſelves, till we return to God by repentance, who will take pity on us, as a Father pities his Child. 3. *Ixion* is not received into heaven till his murther be expiated by *Jupiter*; neither muſt we think to enter into heaven till our ſins be pardoned, and our ſouls cleanſed by the blood of the Lamb, for no unclean thing can enter into the new *Jeruſalem*. 4. As *Ixion* did not enjoy *Juno*, but a cloud; ſo do worldly minded men, who place their happineſs on earthly things, they enjoy but empty clouds, and not the ſubſtance of true happineſs; for what elſe are the honours, riches, and pleaſures of this world but empty clouds, and vaniſhing vapours? 4. As *Ixion* is continually whirled about by the wheel to which he is tied, ſo are reſtleſs minds, ſo are ambitious and tyranical ſpirits; they have reſt neither night nor day, they are continually whirling about, and at the end of their life they are not farther promoted in their deſires and aims than at the beginning; ſtill toyling like a horſe in the mill, who in the end of the day is to be found in the ſame place where he was in the morning. To be whirled about a wheel, was a great puniſhment in *Greece*: but it comes ſhort of this reſtleſs wheeling of the covetous and ambitious man. *Ixion*'s wheel ſtood ſtill once at the Muſick of *Orpheus*, *Atq; Ixionei vento rota conſtitit orbis*; but the ambitious and covetous mind never reſts, though Gods Word

Τροχίζεται.

Geog. 4.

word ſound never ſo ſweetly. 6. As *Ixion* was puniſhed in hell for his ingratitude, ſo *Pindarus* makes him a Preacher upon the winged wheel, exhorting all men to be thankful to their Benefactors; Ἰξίονα φασὶ ταῦτα βροτοῖσι λέγειν ἐν πτερόεντι τροχῷ. Though I doubt whether there is ſo much charity in hell; yet this is recorded for our inſtruction, that we may learn to take warning from other mens harms: *Felix quem faciunt aliena pericula cautum.* 7. The wheel is the emblem of inconſtancy, therefore Fortune is placed upon a wheel; they then, whoſe actions and reſolutions are wavering, unſetled, and changeable, may be ſaid with *Ixion* to be whirled about with a wheel. 8. *Ixion* had taſted of Ambroſia and Nectar, and therefore could not die, for which cauſe he is tortured in hell perpetually; by this we ſee, that the Gentiles had a perſwaſion of the ſouls immortality, and the perpetual torments of the wicked. 9. *Ixion* was a moſt wicked man, in whom many ſins met together, to wit, treachery, murther; having thruſt his father in law into a burning Cole-pit under pretence of friendſhip, adultery, ingratitude, pride, lying, and prating ſo that he could not refrain his blab-tongue from bragging of his carnal commerce with *Juno*: thus, ſin ſeldom goeth alone. 10. Commonly as the Parents are, ſuch be the Children; *Ixion* himſelf was given to lechery, and ſo were the Centaurs his Children; for which cauſe they were ſaid to be half horſes, intimating their unſatiable luſt, and proneneſs to Venery. 11. *Ixion* in affecting *Juno* did ſignifie, that he was an ambitious man, affecting a Kingdom, for ſhe was a Goddeſs of Kingdoms, but whoſoever obtain Kingdoms by violence and oppreſſion, are like *Ixion* on a wheel, they are quickly up, and quickly down. He was ſaid to be the father of the Centaurs, becauſe he was the firſt that made a guard for himſelf of horſemen. 12. *Ixion* was tied to the wheel by ſnakes; this may ſignifie that he was an envious and malicious man, and that as the lives of tyrants are unſtable, like a wheel, ſo they are ſubject to much envy. 13. *Jupiter* was a King, who advancing *Ixion* to honour in his Kingdom, was ſo ill recompenced by him, that he fell in love with his Queen; whereupon, to delude him, he preſented a ſervant maid, called *Nephale*, in the ſhape and habit of *Juno*,

Pyth. Od. 2

Fulgen. l. 2 Mythol.

Tortoſque Ixionis angues. Virgil. Georg. 4.

μοι χένσας πότε ἀυτῦ τὸν γυναῖκα. *Lucian. in dial. deo.*

of whom he begot a ſervile generation of people, called *Centaurs*, which gave occaſion to the fiction, that they were begot of a cloud. 14. *Jupiter* was well enough ſerved by *Ixion*, for he had committed adultery with *Ixions* Wife before therefore by the law of retaliation, *Ixion* becomes *Jupiters* Corrival. God ſuffers the ſame meaſure to be mete to Tyrants, which they mete to others. 15. *Ixion* was King of *Theſſaly*, who in the Town called *Nephale*, firſt taught his people the uſe of horſemanſhip, and becauſe they were employed on horſeback (for on foot they were not able to run ſo faſt) to bring home the mad Oxen that were run away, they were called *Centaurs*, ἀπὸ τῦ κανσεῖν τὸς ταύρυς. 16. In *Ixion* we may ſee, to what inſolencies, ſudden humours, fulneſs of bread, and drunkenneſs do bring men: for he being admitted to the table of *Jupiter*, and drunk with *Nectar*, forgot himſelf ſo far, as to deſire the uſe of *Juno*'s body, *Luxuriant animi rebus plerumque ſecundis*, ἀναμνήσθητι τὸν Ἰξίονα πεφὶ σπῦ ὁς ἀξιωθεὶς κοινῆς τραπέζης, &c. 17. By *Ixions* puniſhment upon the wheel, we may obſerve, that this torturing hath been uſual in old times, for *Virgil* ſpeaks of it, *Radiiſque rotarum diſtricti pendent*; ſo doth *Joſephus*, in his ſtory of the *Maccbabees*; ſo doth *Plutarch*, *Ariſtophanes*, *Cicero*, and others; See *De la Cerda*, and *Turnebus*. *Tertullian* calls the Martyrs that were tied to the wheel, *Semaxios*, *quaſi Semiaxios*, from the axeltree.

Vives in Aug. de civit. l. 8. c. 13.

Lucian. in Epiſt. Saturnal.

Æn. 9. in Nicia. in Pluto. in Tuſcul. in 6. Æn. Adver. l. 5. cap. 3. Apolog.

CHAP.

CHAP. X.

L.

LARES or *PENATES.*

THese were the two Sons of Mercury *and* Lara, *which he begot of her, when he conveyed her to hell after her tongue was cut out by* Jupiters *command, for bewraying to* Juno *his intent he had to deflour* Juturna.

The INTERPRETER.

1. THese *Lares* were the Gentiles houſhold gods; and this word is ſometime uſed for Houſe or Houſhold gods; ſo *Saluſt*: *nobis Larem familiarem nullum.* The place where theſe *Lares* were worſhipped or kept, was called *Lararium*; they were called alſo *Penates*, from *penu* or *penitus*, from whence comes *penetrale*; for they were kept in the moſt retired and inward places of the houſe: and ſometimes *Penates* and *Lares* were of whole Cities and Kingdoms. 2. The *Lares* were painted like young boys wearing a dogs skin about their ſhoulders, and having a dog always by them, to ſignifie that they were the faithful keepers of houſes and goods, as dogs are; and that they are terrible to ſtrangers; but familiar with domeſticks. 3. They were painted alſo with their heads covered, which was a ſign of liberty, and preſervation; ſo we read that *Caſtor* and *Pollux*, the deliverers and preſervers of *Greece*, were painted covered; ſo *Suetonius* writes, that the Roman people covered their heads with caps when *Claudius Nero* was dead, in ſign of their re-obtained liberty. By their covered *Lares* then, they ſignified that men in their own houſes ought to be free, and protected

from wrong and violence. 4. *Arnobius* tells us, that *Lares* were the gods of high-ways and travellers, *Lib.* 3. *cont. Gent.* and that they were the ſame that the *Curetes* were, which with the noiſe of their brazen inſtruments preſerved *Jupiter* from devouring by *Saturn.* I find alſo that they were the ſame with *Larvæ*, and *Lemures*, and *Genii*; ſave only that the *Genius* waited on the living, but the *Lares* upon the dead; yet the name *Genius* is given to theſe alſo by *Virgil*, ſpeaking of the ſerpent that came out of *Anchiſes* his grave;

Incertus Geniumve loci, &c. ——— Æneid. 5.

By this it ſeems the Gentiles thought it unfit that thoſe gods who are aſſigned to preſerve them in their Houſes, ſhould forſake them when they went abroad; for the dog which was conſecrated to them, doth not only preſerve the Maſters Houſe, but alſo waits upon him when he goes abroad; ——— *Greſſumque canes comitantur herilem.*

And ſo they thought it unfit, that the gods which waited on men in their life time, ſhould forſake them in death, and not wait upon their ſouls: and by that fiction of the *Curetes* preſerving *Jupiter*, they did ſhew that as ſoon as *Lucina* brings us out to the light, the *Genii* or *Lares*, as ſo many Angels, wait upon us, to preſerve us from hurt. But what madneſs was this to multiply ſo many gods, whereas that ſame God who gave us life and being, gives alſo his protection and cuſtody both in life and death? 5. They uſed to offer to their *Lares* and *Genii* wine, and the ſmoke of Frankincenſe: and they thought it abomination to offer any living creature to them, or to worſhip them with the loſs of any beaſts life, by whom they had the preſervation of their own life: I wiſh they would truly conſider this, who think they cannot worſhip the true God of peace, except by war: whereas he turned the ſacrifices of blood unto the Sacrament of wine, to ſhew that he delighted not in the blood of beaſts, much leſs in the blood or death of men: nor doth he think that he is worſhipped by ſhedding of their blood, for whom he ſhed his own blood. 6. The chief place where they worſhipped their *Lares*, was in the chimney: by which they ſignified, that they were the gods of fire, as well as of their Houſes: and therefore *Lar* is taken for the fire, or chimney ſometimes; and *Servius Tullus* gave out, that his mother

mother conceived him of *Lar*, whom ſhe ſaw in the fire, as ſhe was one night warming of herſelf in the chimney: in taking of which conception, a flame was ſeen afterward iſſue out of *Servius*'s head: It ſeems that too many Princes are conceived of fire, and they are too much addicted to the worſhip of their fiery gods, as appears by their too great delight they take in the fire of ſtrife, wars, and contention. 7. I find that *Lares*, *Larvæ*, *Lemures*, and *Manes*, ſignified the ſouls of men after death, ſeeming to appear to men ſometimes: if they were good ſouls, they were called *Lares*, and did no hurt; if they were wicked ſouls, they were called *Larvæ* and *Lemures*, and affrighted men: theſe are called by *Apuleius*, *Noctium occurſacula, buſtorum formidamina, Sepulchrorum terriculamema?* therefore *Romulus* inſtituted the feaſts called *Lemuria*, or *Remulia*, to pacifie the ſoul of *Remus* his brother, whom he killed: But I find *Manes* a general word for good and evil Souls. Upon theſe Gentile fictions the Church of *Rome* hath grounded the feigned apparitions of ſouls after death to confirm ſuperſtition and their doctrine of Purgatory. 8. In that the *Lares* were begot of a dumb goddeſs, and the God of ſpeech, as they were going to hell, I ſuppoſe, they might by this ſignifie, that the departed ſouls, though they cannot ſpeak with corporeal organs, as we do, yet they have a ſpiritual ſpeech, whereby they communicate the conceptions of their mind to each other, as *Thomas* ſheweth us *Prima primæ, quæſt.* 107. *art.* 1. For there is no hinderance why one Soul or Angel ſhould not underſtand another, but only the will: for in us our bodies hinder the apprehenſion of one anothers conceptions, but in ſpirits the will only; ſo that as ſoon as the Spirit is willing to impart his conceptions to another, he is ſaid to ſpeak, and the other to hear. 9. Among the Romans there were *Lares publici*, and *familiares*, publick and houſhold gods: alſo *Lares hoſtitii*, gods to drive away their enemies; *Lares marini*, gods of the ſea: *Lares viales*, gods of high ways; *Lares querquetulani*, gods of the Oaks or woods; neither was there any place in the world which had not theſe petty gods, beſides their great gods: But what petty gods were theſe, whom a man muſt reſcue out of the flames of *Troy*, or elſe they had been burned; therefore not without

cauſe doth St. *Auſtin* (*De Civit. lib.c.* 3.) laugh at the Romans, who made theſe conquered gods their protectors, who thought that by their help they ſubdued the world, that could not help themſelves when they were ſubdued by the Grecians, as he proves out of *Virgil*; whom he calls the greateſt, moſt excellent, and beſt of all Poets. What better are the new Romaniſts in multiplying to themſelves tutelar ſaints, *forſaking the fountain of living water, and digging to themſelves ciſterns that will hold no water?*

LATONA, See *APOLLO*, and *DIANA*.

LEANDER,

Muſæus. Ovid. in ep. Virg. Geo. 3.

HE was a famous youth in Abydus, *a Town of* Aſia, *ſeated upon the Helleſpont, who being in love with* Hero, *a beautiful maid that dwelt in* Seſtus, *upon the oppoſite ſhore, uſed to ſwim over to her in the night time with good ſucceſs, but one night the ſtorm aroſe, and drowned him.*

The INTERPRETER.

1. THis ſea in which *Leander* was drowned, is called the *Helleſpont* from *Helle*, who with his brother *Phryxus*, ſitting on the golden fleeced ram, was drowned there, for theſe two brothers being commanded by their mother *Nephale* to ſail upon that Ram to *Colchi*, *Helle* fell off, but *Phryxus* came to *Colchi* in ſafety; and ſacrificed the ram to *Mars*, as he was commanded; and hung up the Golden Fleece in the Temple of *Mars*, guarding it with a watchful Dragon; but indeed theſe were not carried upon a golden ram, but in a ſhip having a gilded ram painted on the ſtern. This ſea is called alſo *Pontus Phryxeus* by *Lucan*, which he ſaith *Cæſars* Army might have covered over with ſhips, and have joyned *Seſtus* to *Abydus* as the Perſian Army did, when they paſt on dry ground out of *Aſia* into *Greece*.

Lib. 6. πρὸν ἀχρήϊστον πίειν, &c. *Muſæus.*

Tot potuere manus adjungere Seſton Abydo,
Ingeſtoque ſolo Phryxeum elidere pontum.

2. In *Leander* we may ſee the violence of Love, which all the

the water of the sea could not quench, though he drunk plentifully, nor could the roaring of the waves, nor the mingling of heaven and sea terrifie, αὐθὲι μίσγετο πόντ@. which the best of Poets elegantly expresseth. *Virgil. l. 3. Georg.*

Quid juvenis durum cui versat in ossibus ignem
Sævus amor; nempe abruptis turbata procellis
Cæca nocte natat serus freta, quem super ingens
Porta tenet cœli, & scopulis illisa reclamant
Æquora, nec miseri possunt revocare parentes,
Nec moritura tenet crudeli funere Virgo.

3. In *Hero* we may see the nature of many women; she was παρθέν@ ἡματίη, νυχίη γυνὴ, a virgin by day, but a wife by night; many seem to be chaste and modest by day, which are by night notorious whores: *Quæ cum foris sunt, nihil videtur mundius*; they delude the eyes of the world, but they cannot deceive his eyes to whom the darkness is no darkness; but the night is as clear as the day, and what they commit in secret shall be proclaimed upon the house tops. 4. *Hero*, as *Fulgentius* observeth, signifieth love, and *Leander* the dissolution of manhood; to let us see, that love causeth men to undertake any danger, though in the night, and makes them loose and dissolute. 5. *Hero* held out a light to *Leander*, but it was a faithless light, as *Musæus* calls it, for the bitter wind put it out; καὶ δὴ λύχνον ἄπνοον ἀπέσβεσε πικρὸς ἀήτης. and so it was the occasion of both their deaths. Love is accompanied with a flame, with heat, and light, or chearfulness, which in young men is quickly extinguished, in old men totally dead; for as the cold water killed *Leander*, and his love, so doth cold and moist old age destroy the heat of youthful affections. 6. The love of this world, and the light which it holds out to us, is much like the love and light of *Hero*, it fails us in our greatest extremities and dangers; therefore he that hath not the light of Gods word to direct him through the sea of this world, must perish undoudtedly; the fiery Pillar was not a surer guide to the Israelites, then Gods word is to Christians: other lights are quickly extinguished by the wind of adversity; but the more this spiritual light is blown upon by the blasts of afflictions, the clearer it burns. 7. *Leander* confesseth, that for the love he bore to *Hero*, he was not afraid to cross the rough and sharp

Musæus.

Terent.

L. 3. Mythol. ἔρως, λυσι ἀνδρῶν.

seas, though they should burn with fire, and prove altogether unnavigable;

Musæus. Παρθένε σὸν δ' ἔρωτα καὶ ἄγριον ὄιδμα πεφήσω,
Εἰ πυρὶ παφλάζοντο καὶ ἄπλοον ἔσσεται ὕδωρ.

I wish the love of God were as fervent in us, that so we might with the same courage and resolution cross the turbulent seas of this world: the love of Christ gave boldness to *Peter* to walk on the seas, but else so cold is our love, and so weak is our faith, that though Gods word shine clearer on us, than that of *Hero*'s light upon *Leander*; though Christ is our sure guide, and had promised to be with us when we pass through fire and water; though the purchase which we shall obtain, doth infinitely exceed *Leanders* in the enjoyment of *Hero*: yet we faint many times before we begin to swim, or else give off and fail before we be half way, being affrighted at the many-sounding noise of these mad waves; Musæus. μαινομένων ῥοθίων πολυηχέα βόμβον ἀκούων whereas *Leander* waxed bold at last, though he was fearful at the first Ἔδεμε μὲν τὸ πρῶτον, ἔπειτα δ' ἀείρετο θυμός.

LEARCHUS. See *INO.*

LEMURES, See *LARES.*

LEUCOTHEA, See *INO,*

LEUCOTHOE.

SHe was the Daughter of Orchamus *King of* Babylon, *with whom* Apollo *being in love; transformed himself into the shape of* Eurynome, *her mother, having removed all her waiting maids from her, and pretending secret conference with her daughter; at last* Apollo *assumed his own shape, and got his desire of her; which when* Clytie, *who was also in love with* Apollo, *knew, she acquainted* Orchamus *the cruel King with his daughters love; he buried* Leucothoe *alive, which* Apollo *took heavily: and because he could not restore her to life, transformed her into a Frankincense-tree.*

Ovid Met. 4.

The INTERPRETER.

1. IN *Orchamus* we see the disposition of a cruel father, to bury his daughter alive; though her sin had been great,

great, yet the punishment of a father should be gentle; *Pro peccato magno paulum supplicii satis est patri*; its unnatural for a man to be cruel, whose name should put him in mind of mercy: so that a man without pity, is like a Church without an altar; but, for a father to be cruel to his child, is horrid and barbarous. *Terent. in Andr. Homo ab humanitate.* 2. *Apollo* here we see, is a weak god, who could not restore his beloved *Leucothoe* to life again: how happy then are we who are beloved by such a God, who both can and will raise us up at the last day, and will extol those bodies of ours to honour and immortality, which are now sown in dishonour and ignominy? 3. Out of the body of *Leucothoe* grew the Frankincense-tree, by the vertue of *Apollo* or the Sun: so in the last day, our bodies shall spring up to immortality, by the vertue and power of the Sun of righteousness. 4. In *Clytie* we see the nature of jealousie: love can abide no corrival, therefore polygamy is against the rules both of nature and policy; for which cause, God made but one woman for one man, neither can there be any quietness or sincere love between a man and his many wives, or between the women themselves, as there is between one man and one wife. 5. *Leucothoe* and *Daphnis* were beloved of *Apollo*, to shew, that the Frankincense and Bay-trees prove best in warm soils: and because the Marigold delights in the heat and presence of the Sun, stretching out its leaves, whereas in the night time it hangs down the head, & contracts its leaves, as being sorry for the Suns absence, hence arose the fiction of *Clytie* being in love with *Apollo*. 6. In *Clytie* we see the nature of a flatterer, who in every thing composeth himself to the nod of his Prince; what the one affirms, the other will swear; if the Prince be sad, he will weep: *Ait aio, negat nego; denique egomet mihi imperavi omnia assentari*: the Marigold is not more obsequious to the Sun, than a flatterer is officious to his Prince, he is like a looking-glass, that represents all the postures of the face: another *Proteus*, that can take upon him all shapes: a *Polypus*, and Chamelion, that can express all colours except the white, which is the colour of honesty and simplicity, where he hath no share. *Terent. in Eunuch.*

——*rides? majore cachinno*
Concutitur; flet si lacrymas conspexit amici,
Nec dolet, igniculum si brumæ tempore poscas,
Accipit *Juven. Sat. 3.*

Accipit Andromedem ; si dixeris æstuo, sudat.

7. *Apollo* is the Sun ; by *Leucothoe* may be meant the Moon, for she is the white goddess of the night ; by *Clytie* may be meant the morning ; for so *Ibicus* in *Rhodoginus* calls the morning *Clyton*, because at that time we begin κλύειν, to hear and speak again, whereas in the night all things are silent, and at rest; both these are in love with *Apollo*, because both these receive their light and beauty from the Sun. 8. *Apollo* is the God of Physick ; and the Frankincense, tree with its juyce and rind, is much used in Physick, and as *Dioscorides* sheweth, very medicinal for divers uses, therefore it was that *Apollo* was said to be in love with *Leucothoe*, who was turned into this tree ; the like may be said of *Daphne*, and the Bay-tree. 9. As the Sun was in love with fair *Leucothoe*, so was Christ the Sun of righteousness with the Church, the fairest among women, for whose sake he disguised himself, that he might enjoy her, and raise spiritual children to himself by her, which gave occasion to the spiritual King of *Babylon* to be offended with her, and persecute her to the death ; but out of the death of her members, springeth up the Frankincense, or the sweet odours and sacrifice of Christian obedience, magnanimity, and patience. 10. *Clytie*, or the Marigold doth still follow *Apollo*, or opens or shuts with the Sun ; so let there be in us the like affection towards the Sun of righteousness ; let us grieve when he absents himself from us, and let our spirits rejoyce, and our hearts dilate and inlarge themselves, when he presents himself to us.

L. 5. lect. aut. c. 10.

Dioscarid. l. 1.

LETHE.

THis was a river in hell, of which whosoever drank, he forgot all forepast actions and sufferings.

The INTERPRETER.

1. THE *Platonists*, which held the souls existence long before their bodies, affirmed that the souls, before their entrance into their bodies, drunk of this river, that they

hey might not think of, or remember the happineſs they ad loſt, which had been a continual torture to their life: his opinion *Virgil* followeth, *Æneid.* 6. But I think that by his Fiction may be meant, that the Saints who depart from ence forget all forepaſt miſeries: for what happineſs or eſt can there be in the glorified ſouls, if they ſhould remember the miſeries, diſgraces, & wrongs which they have ſuffered; or the ſins which they have committed here? Surely, even in this life, if it were not for ſleep and oblivion, our condition ſhould be moſt miſerable; πότνια λήθη σὺ κα- ῶν ὡς σοφή. How ſweet is oblivion of evils, ſaith *Oreſtes* n *Eurypides*? 2. The river *Lethe* is in *Africa* running by the City *Berenice*, which is ſwallowed up by a great gulf, and uns under the ground many miles, then breaks out not far rom *Berenice*, which gave occaſion to the country people to hink that this river ſprung out of hell. 3. They that went o the Cave of *Trophonius* to conſult with the Oracle, uſed to drink of two rivers, the one was *Lethe*, at the entring in, that hey might forget their forepaſt affairs: the other was the iver *Mnemoſyne*, or Memory, which they were to drink at heir coming out, that they might remember what there hey had ſeen and heard: I wiſh that they who run ſo eagerly to Church to the Sermon, would drink of *Lethe* when they go in, and lay aſide thinking upon worldy buſineſſes, and that they would drink *Mnemoſyne* at their coming out, and remember carefully what they have heard: but 'tis far otherwiſe with them; for they drink *Mnemoſyne* when they go in and have their minds altogether buſied with worldly affairs; but when they come home, they remember no more, than if they had drunk of *Lethe*, with thoſe which

Securos latices & longa oblivia potant.

4. There were ſaid to be four rivers in hell, *viz.* *Lethe*, *Acheron*, *Phlegeton*, and *Cocytus*. This world may be called hell, being compared with heaven, which was loſt by ſin: in this hell or ſinful condition in which we live, there are firſt the river *Lethe*, or forgetfulneſs of our duty to God, for which cauſe we are urged with ſo many *memento*'s in Scripture. Secondly, *Acheron*, or the loſs of that ſpiritual joy of conſcience, and comfort of the Holy Ghoſt, of which ſinful men are deprived. Thirdly, *Phlegeton*, the fire of luſt and anger

with

with which we are enflamed. Fourthly, *Cocytus*, ſorrow or groaning; for κωκύειν is to lament: and this ariſeth from *Styx*, which ſignifieth ſadneſs, ἀπὸ τῆς συγῆς.

LIBER, See *BACCHUS*.

LIBITINA.

Plutar in Probl. Halicar. l. 4. in Numa.

SHe was the goddeſs of Funerals among the Romans: in her temple were ſold or lent ſuch things as were requiſite for Funerals.

The INTERPRETER.

1. *Libitina* is thought by ſome to be *Venus*, by others *Proſerpina*, the wife of *Pluto*; who becauſe ſhe was the queen of Hell, was ſuppoſed to have the charge of funerals, and to be the Lady Preſident of the dead; but *Plutarch* will have her to be *Venus*, in whoſe Temple thoſe things were kept which were fit for Funerals; to let men ſee both the ſhortneſs and danger of Venereal pleaſure, which men ſhould uſe, as being mindful of their end. *Venus* then was the goddeſs both of generation and corruption; of our coming into this world, and of our going out; hence ſhe was called by the Greeks, Ἐπιτυμβία. 2. *Libitina* is taken for death it ſelf, ſo *Horat. Non omnis moriar, magnaque pars mei vitabit Libitinam*; and in *Juvenal, evadere Libitinam*, is to eſcape death. 3. *Libitina* is taken ſometimes for the coffin where the dead body lieth; So it is uſed by *Sidonius*; *cum Libitinam ipſam flentes omnes, externi quoque prenſitarent, remorarentur, exoſculārentur*; and ſo likwiſe by *Arnoldus*, *cadaver in Libitina jacens*; So it is uſed by *Martial: dum levis arſura ſtruitur Libitina papyro*, Hence thoſe that provided for the Funeral neceſſaries were called *Libitinarii*; the ſervants that buried the Corps were named, *Pollinctores*, *Veſpillones*, and *Sandapilarii*; by the Greeks, νεκροφόροι· and *buſtuarii* was promiſcuouſly uſed, both for *Libitinarii* & *Pollinctores*, but *Libitinarius* in *Plautus* is uſed for a decrepit old man, ready for the coffin; in Greek ἐπιταφιάσης· & indeed we may be all of us, both young & old, called thus, for *naſcentes morimur*, we begin to die ſo ſoon as we are born; and death like *Libitina*, called at firſt, as *Scaliger* thinks, *Libitina*, whence

Sid. Apol. epiſt. 8, l. 2. In vit. S. Godehardi l. 10. epig. 80.

In Bacch.

Poet. l. 3. 89.

whence is *labrum* and *labor*, is ready in all places, and at all times to catch us; at *Rome* there was but one gate called *Libitinensis*, through which the dead were carried; but in truth this gate is to be found every where, and though there is but one gate through which we enter into the world, yet there are many by which we are carried out. 4. In the Temple of *Venus Libitina*, young Maids, when they began to lay aside their childishness, and to think of marriage, used to dedicate their puppets called by the Greeks, ἀνδρειαπτεία, of which custom *Persius* speaks, *nempe hoc quod Veneri donatæ à virgine pupæ*; So young men used to fling away their nuts, of which custom also *Persius* speaks, *& nucibus facimus quæcunque relictis.* So when they put on their *toga virilis*, they used to dedicate to the *Lares* their golden Jewel which hung at their necks, called *Bulla*; the maids used to dedicate their Puppets to *Venus*, hoping that by her means, they should obtain living Puppets: this was but a ridiculous custom to offer Puppets to a goddess, as if she were like them to delight in such baubles; and surely little wiser are they, who dedicate Images and Pictures in Churches, to the honour of Christ and his Apostles, what else is this, but to dedicate great Puppets to them, whereas we should rather dedicate to Christ a good life.

Alex. ab. Alex l. 9. c. 16.

Alii vocant κίρας Satyr. 2.

Satyr. 1.

Compositum jus fasque animi sanctosque recessus
Mentis, & incoctum generoso pectus honesto.

Pers. Sat. 2

LOTIS.

SHe was a beautiful Nymph, the daughter of Neptune, *who being like to be surprized by* Priapus, *called upon the gods for their assistance, who taking pity of her, turned her into a tree of her own name,* Lotis.

Ovid. 9. Met.

The INTERPRETER.

Lotis is called also *Dryope*, that is, like an Oak, to shew the likeness and agreement that is between the Oak and the *Lotos*, they being both hard and firm, and not apt to putrifie: but though *Dryope* was turned into the *Lotos*, yet I find she was another Nymph different from *Lotis*: for

Dryope

Theophraſ. de Plant. l.4.c.4.10 Dioſcorid. l.1.c.134. l.13.c.16.

Dryope was ſurprized by *Apollo*, and afterward married to *Andremon*. 2. From this tree *Lotis*, a people in *Africa* are called *Lotophagi*, becauſe they feed altogether upon this tree which affordeth a delicate fruit, more pleaſant than Dates, and liquor no leſs delightful than wine; there are great ſtore of this *Lotos* in the Iſle *Pharos*, therefore called *Lotophagia*. *Pliny* ſaith, that this tree grew in *Italy* in his time, but the fruit did degenerate from the goodneſs of the *African*. 3. Becauſe this tree is pleaſant to look upon, in reſpect of the beauty, largeneſs, and thickneſs of its leaves, multitude and length of his branches, therefore the Poets took occaſion to ſay, that this tree had been heretofore a beautiful Nymph; and becauſe it proves beſt in moyſt ground, near rivers, whence it is called by *Ovid*, *aquoſa Lotis*, they feigned that ſhe was the daughter of *Neptune*; and becauſe both the fruit and the wood of this tree are medicinable, as *Dioſcorides* ſhews, and *Mathiolus* upon him; and becauſe it proves beſt in hot countries; hence they feigned that *Apollo* was in love with her, who was called the god of phyſick; but it is ſtrange which *Theophraſtus* writes of the Egyptian *Lotos*, which at the going down of the Sun contracts its leaves and flowers, and in the morning, at the riſing of the Sun, dilates and opens them; and that in the night time it bowes it ſelf, and dips its branches in the river *Euphrates*, which it lifts up again out of the water, upon the riſing of the Sun, not without cauſe then did the Poets make *Lotos* the daughter of *Neptune* and the darling of *Apollo*. 4. This *Lotos* may repreſent the Church of God, which in the night of affliction, bowes her ſelf in humility, and dips her head in tears, but when the Sun of righteouſneſs ſhines upon her, ſhe lifteth up her head again with joy: thus heavineſs may be for a night, but joyeth cometh in the morning, therefore though our God hide his face from us for a while, yet he will cauſe the light of his countenance to ſhine upon us again, and then ſhall we be whole. 5. Such is the ſweetneſs of this *Lotos*, that they who eat of it did uſe to forget their own country, whence aroſe the Proverb, *Thou haſt taſted of Lotos*, that is thou haſt forgot thy own Country, or thou haſt been a long ſtranger; So *Homer* ſhews of *Ulyſſes* his fellows, who having taſted of *Lotos*, forgot to return to their ſhips:

λοτοῦ ἔραστε *Eraſm. in adag.*

Τῶν

Τῶν ὃ ἔσιν λωτοῖο φάγῳ μελιηδέα καρπὸν Odyſſ. l. 9.
Οὐκ ἀπαγγέλεσθαι ἔτ' ἦλεν πάλιν, οὐδὲ νέεσθαι.

Too many have taſted of *Lotos*, that is, of the pleaſures of this world, which hath made them forget heaven their native Country. I wiſh we could be as wiſe as *Ulyſſes*, who would not taſte of *Lotos*, or at leaſt, he taſted very little of it, becauſe he would not be enticed by any pleaſures to forget his native Country; how many young men are there, who forget their ſtudies, and the ways of vertue, when they begin to taſte of liberty, and youthful pleaſures; and chiefly when the wanton Syrens of this age, chant poiſonable ſongs in their ears

LUCINA, See *JUNO*.

LUNA, *LUCINA*.

SHe was the daughter of Hyperion *and* Thia, *the wife of the Air, of whom ſhe begot the Dew; and ſhe was the ſiſter of* Phœbus, *or the Sun.*

The INTERPRETER.

1. *Luna* is called the daughter of *Hyperion*, either becauſe he was the firſt Aſtronomer that found out her divers motions, or becauſe her motion is far above this aerial world in which we breath. She is the daughter of *Thia*, becauſe her original is immediately from God: ſhe is the wife of the air, becauſe by her influence, and Airs frigidity, Dew is engendred in the night: ſhe is the ſiſter of *Phœbus*, becauſe amongſt all the ſtars, ſhe is likeſt in light and beauty to the Sun, and in magnitude alſo, according to our appearance. Some call her the daughter of the Sun, becauſe perhaps ſhe hath her light from him. 2. The Poets give her a party-coloured garment, to ſhew her various aſpects; and do ſacrifice a black bull to her, to ſhew how black and horned ſhe appears after the Change. But to declare her brightneſs in the full, they gave her a Coach drawn with white Horſes: and whereas they aſcribed four horſes to the Sun, but only two to the Moon; by this they intimated, that

the Suns motion is far swifter than the Moons in respect the Orb in which he moves, is far more capacious than that of the Moon. 3. They held her to be both male and female, because of her active quality of heat, and the passive quality of moisture: therefore men did sacrifice to her in womens apparel, and women in the habit of men. Her masculine power is seen in moving the inferiour bodies: her feminine in receiving light. 4. *Luna* is the same with *Lucina*, because by her light and influence she helpeth child-birth; she is painted with a torch in one hand, and arrows in the other, to shew the fervent and sharp pains of women in child-birth; and that she is the light and torch of the night; she is painted sometimes with wings, to shew the swiftness of her motion; and sometimes all covered with a veil, I think, to intimate her eclipses, and obscurity in the conjunction. The Egyptians in their hieroglyphics represented the Moon by a white-skin'd man having an hawks head, to signifie, that the Moons whiteness or light proceeded not from her self, but from the Sun, of which the hawk was the emblem, and dedicated to the Sun, either because of her high flying, or quick sight. 5. The Romans used to wear half-moons upon their shoos, either to shew their original from the Arcadians, who did brag that they were more ancient than the Moon, or else to signifie the inconstancy of wealth, honors, and all humane glory, which waxeth and waneth with the Moon. And perhaps from the Romans, the Turks have borrowed the same custom of wearing half-moons in their Colours. 6. The Moon in her eclipse looketh red, and the foolish Gentiles thought that it was for shame she looked thus, as blushing at the madness of the witches, who thought by charms to bring her down from heaven, according to that *Carmina vel cœlo possunt deducere* Lunam: and therefore they used to beat brazen instruments, which the Poet calls, *Æra auxiliaria Lunæ*, as if these sounds did dull the Magicians charms, and abate their force upon the Moon. Indeed, if the Moon could blush, she would be much ashamed at such madness, as also at many other impieties committed in the night time: but the true cause of her redness is the mixture of her own light with the shadow of the earth; or rather, as *Scaliger* saith, (*Exer.* 62.) because she

e is in the point of the Pyramyde, not far from the firſt
ams of the Sun; and ſituated in the ſecond beams, which
e the ſpecies of the firſt beams; as the firſt are the ſpecies
the light.

Lyæus, See *Bacchus*.

Lycaon.

He was the Son of Titan *and* Terra, *or, as ſome think, of* Pelaſgus, *and King of* Arcadia; *with whom* Jupiter *and me other gods one night lodged, to ſee if he was ſo wicked a rant as was reported; he thought to have murthered* Jupiter, *t finding that impoſſible, killed one of the Moloſſian Hoſtages hich were then with him, whom he partly boiled, and partly ro- d, and ſet the fleſh on the table before* Jupiter; *who abhorring is abominable wickedneſs, went away in a rage, and with thun- r ſet the Kings houſe all on fire; who being affrighted there- ith, ran into the woods, and there was turned into a Wolf.*

Pauſan. in Arcad. Ovid. l. 1. Met. Hygin. l. 1. Apol. l. 3. Nat. Com. l. 9. c. 9.

The Interpreter.

SO much of this is hiſtorical, that *Lycaon* was a cruel tyrant of *Arcadia*, who making wars againſt the Mo- oſſians, a people of *Epirus*, and demanding Hoſtages of hem, murthered them; whoſe fleſh is ſet down before *Ju- iter*, a neighbour Prince, who abhorred this fact, and ſet *Ly- aon*'s houſe on fire; who being expelled his Kingdom, went nd dwelt in the woods, where he gave himſelf to robbing nd murthering of travellers, living rather the life of a Wolf han of a Man. 2. This ſtory of *Lycaon*, is much like that of *ain*, who cruelly murthered his brother *Abel*, thinking to onceal his death from God, as *Lycaon* thought to hide his ruel fact from *Jupiter*; but as the one, ſo the other became vagabond upon the earth, giving themſelves to murther- ng and robbing like Wolves, for *Cain* got much wealth by obbing, as *Joſephus* ſheweth, who at laſt was killed by *La- ech* in a buſh, where he hid himſelf; ſo that *Lamech* ſuppo- ed he had been ſome wild beaſt, and not *Cain*. And as *Ju- iter* came down to ſee the wickedneſs of *Lycaon*, ſo God ame down to examine the murther of *Cain*; and as *Jupiter* or the ſins of *Lycaon* and his ſons, ſo God for the wicked-

Homo homini lupus.

L. 1. Ant.

nesse of *Cain*, and his posterity, sent a floud vpon the world. 3. *Lycaon* may be said to be turned into a Wolf, either because he was a cruel man, or because he was a melancholy man; for the melancholy affection is called by the Greeks λυκανθρωπία, because such men are for the most part cruel, sad, solitary, avoiding the company of men, ravenous, and pale; or else because he was the first that instituted the solemnities called *Lycæa*, to *Jupiter Lycæus*; or because he sacrificed a child upon *Jupiters* altar; which child was called *Arcas*, *Jupiters* own son, and translated by him into heaven, where he was made a Constellation called *Bootes*; and from this *Arcas* the Country *Arcadia* is so called: or else because he used to wear a Wolf's skin, and taught his people to cover their Cottages with the skins of Wolves, and of other wild beasts. 4. By this punishment of *Lycaon* we are taught to be curteous, and not cruel to strangers, seeing God himself oftentimes lodgeth with us in the habit of a stranger: and Christ himself in the last day will reward those that lodged him, acknowleding, that in lodging strangers, they lodged him. There is not then any sin more odious to God and good men, than the violation of hospitality, and the wrongs that are done to strangers. 5. As *Jupiter* came down from heaven disguised like a man, to lodge with *Lycaon*, but was cruelly and barbarously entertained by him: so Christ, the true God, came down from heaven in the shape of a man, to lodge with the Jews, who used him more cruelly & barbarously than *Lycaon* used *Jupiter*, so that they proved themselves not to be men, but savage wolves. 6. Though *Lycaon* is said to be turned into a Wolf, yet I do not believe that this transformation was real, for Satan hath no such power to transform bodies, which is a new creation, and proper only to God; though *Spondanus* be of another mind: it hath been indeed believed in all ages, that there have been such real transformations, as this of *Lycaon*, of *Meris* in *Virgil*, of the *Neuri* in *Herodotus*, who once every year become Wolves for a few days, and then return to their own shape again: λύκοι γίνεται ἡμέρας ὀλίγας, &c. The like is recorded by *Pliny*, of a certain family who swimming over a Lake become Wolves, and after nine years, if all that time they have abstained from mens flesh, they

Ζεὺς ξένιος ἐπιδήμιος φίλιος, *Jupiter Hospes.*

In Homer. l. 10.

Ec. 8. l. 4.

L. 8. c. 22.

hey ſwim over the ſame Lake again, and re-aſſume their ld ſhapes: all theſe are deluding phanſies: for there is no ch vertue in Herbs, Spells, and Ointments, neither was *puleius* truly turned into an Aſs, or *Ulyſſes* fellows into wine, or *Nebuchadnezzar* into an Oxe; but only in their inds into beaſtly qualities, they degenerated from the uſe f reaſon, not having all that while either loſt the ſhape of umane bodies, or the eſſence of reaſonable ſouls.

LYCIUS, See *APOLLO*.

LYCUS.

HE *was King of* Bœotia, *and husband of* Antiopa, *the daughter of King* Nycteus: *ſhe being found with child of* Jupiter, *who transformed himſelf into a Satyr, was by* Lycus *put away, and* Dirce *became his wife: this fearing leſt* Antiopa *might be reconciled again to her husband cauſed her to be kept in chains; but* Jupiter *pitying her, looſed the chains and ſent her to the hill* Cithæron, *where ſhe was delivered of* Amphion *and* Zethus, *who afterward killed* Lycus, *and tied* Dirce *to the tail of a wild horſe, which being dragged, and torn on the ground, was by the gods turned into a Fountain of her own name.*

Hygin. l. 1
Apol. l. 3.
Prop. l. 3.
Pauſan. in Corinth. & Bœotic.

The INTERPRETER.

1. THe faults of Princes are oftentimes ſmoothed over with fair pretences, & a goodly gloſs put upon them, painted over with fine colours, that their deformity may not be ſeen, ſo *Antiopa* the Queen having played the adultereſs with *Epopeus*, the fact is fathered upon *Jupiter*. And thus it hath been, and is ſtill the practice of many, to ſin willingly, and then lay their blame upon God, whereas he tempteth no man to that which he hateth, forbiddeth, and puniſheth: every man therefore is tempted by his own luſt and concupiſcence. 2. We ſee here the miſchief that adultery brings: it confounds and overthrows families, and therefore not without cauſe had it been puniſhed with death anciently, and at this day alſo in ſome places: the adultery of *Antiopa* was the cauſe of her own divorce, impri-

ſonment and flight; of her husbands death, and of the cruel murther of *Dirce*. 3. *Antiopa* in her chains calls upon *Jupiter*, who hears her prayers, and cauſeth the chains to fall off of their own accord, τῶν δεσμῶν αὐτομάτως λυθέντων. And whom ſhould ſhe have called upon in her extremity, but on *Jupiter* her Lover? *Invocet Antiopa quem niſi vincta Jovem?* ſaith the Poet; ſo ſay I, On whom ſhould we call in our extremities, but on God our Lover, who is both willing and powerful to help us, as he hath promiſed? If *Jupiter* did not fail his friend in adverſity, ſurely the true God will not fail his ſervants in their dangers, he that cauſed the chains to fall off, and the Priſon doors to fly open, at the prayers of *Paul* and *Silas*, will doubtleſs deliver us in our afflictions, and in the laſt days looſe the chains of death, and ſet open the priſon doors of the grave. 4. The ſons of *Antiopa*, τὴν Δίρκην τοῖχοι δήσαντες ἐπὶ ταύρου &c. tied *Dirce* by the hairs of her head to the tail of a wild Bull, who being dragged about was torn in pieces,

Apol. od 3.

Prop. l. 3.

Apol. l. 3.

Perque feros montes tauro rapiente trahari,
Ut tracta eſt conjux imperioſa Lyci.

Ovid. in Ibin. So *Plautus*, *Cras te quaſi Dircen olim (ut memorant) duo gnati Jovis ad taurum devinxêre*; where we have an example of theſe young mens cruelty in revenging their Mothers impriſonment, and the ſeverity of Gods juſtice, againſt the pride and malice of *Dirce*. 5. *Dirce* was by *Bacchus* turned into a Well of water near *Thebes*, whoſe walls from this Fountain are called *Mœnia Dircea*. And *Pindarus* the *Theban* Poet, by *Horace* the *Dircean* ſwan. *Dirce* was very beautiful, and the waters of this Well were of a pleaſant blew colour, which gave occaſion to the Poets to write of *Dirces* transformation into this Well; Hence *Ælian*, Δίρκη καθαρῷ καὶ ἥδει χρῆται ὕδατι. *Dirce* floweth with pure and ſweet water: and that this water was blewiſh *Statius* ſheweth; *Cærula cum rubuit Lyrnæo ſanguine Dirce.* *Bacchus* there turned this woman into a Well; This is a fable, but I am ſure that *Bacchus*, or too much Wine, turns the lives of many men and women into water, and their bodies into hydropical humours. 6. As all Wells or Springs of water are dedicated to ſome god or other, whence they were called ſacred, and were thought to have in them an expia-

Dircæum levat aura cygnum.

In variis l. 12. c. 57.

L. Theba.

Sacri fontes, aquæ ſacræ.

ting

ting, or ſanctifying vertue: So this Well *Dirce* was dedicated to *Mars*, for *Eurypides* calls it *Mars* his fountain, either becauſe there had been divers battels fought near it, or elſe becauſe the people that dwelt near it were a martial people, or elſe becauſe the water of it being drank might chear the ſpirits, and put maſculine courage in men; for in ſome waters there is the ſame quality that is in ſome Wine. 7. *Pauſanius* relates that *Amphion* and *Zetus*, the Sons of *Antiopa*, gathered an Army together, and beat *Lycus* out of his kingdom, and built the walls of *Thebes* by the ſweetneſs of their muſick; by which we ſee that baſtards many times ptove excellent men, God beſtowing his outward gifts indifferently on whom he pleaſeth; as for their building of *Thebes*, and the making of ſtones and wild beaſts to work with them, may be meant, that they were eloquent men; therefore *Amphion* is ſaid to have received his harp from *Mercury*, and his skill in Muſick alſo; φησὶν χελύαν λύρα Ἑρμῆς διδάξαι. 8. The ſame *Pauſanias* writes, that *Antiopa* was very beautiful, and that ſhe was not the daughter of *Nycteus*, but of the river *Aſopus*; and that ſhe was raviſhed by *Epopeus*, which cauſed much trouble and war between *Nycteus* and him, in which battel theſe two were both wounded, and ſhortly after died; thus beauty is the occaſion, and luſt the cauſe of much miſchief in the world: but it is the more received opinion that *Ægina* was the daughter of *Aſopus*, from whom the Iſle *Ægina* is named, and *Antiopa* the daughtet of *Nycteus*. *Jupiter* raviſhed them both, in the form of fire he raviſhed *Ægina*, the daughter of the river; a hot and a cold conſtitution do well together, of fire nothing is ingendred except it be tempered with water, but he raviſhed *Antiopa* in the form of a Satyr. 9. We may ſee here that, as *Lactantius* ſheweth, *Jupiter* ſpent his whole life in fornications and adulteries; therefore in *Apuleius* he complains of his ſon *Cupid*, whom he calls Lord, that he had cauſed him to make ſhipwrack of his honour upon ſo many women; *contra leges & ipſam Juliam, diſciplinamq; publicam turpibus adulteriis famam meam laſiſti, in ſerpentes, in ignes, in feras, in aves, & gregalia pecora, ſerenos vultus meos ſordide deformando*: If there were nothing elſe to make us abhor Gentiliſm, this is ſufficient, that the chief god whom they worſhipped

ὑγρὸν λιν Ἄρεος. *Euryp in Supplic.*

In Bœot. πεποίηκε λίθους καὶ θηρία ὅτι καὶ ταῦτα ἄδων ἦγε.

ὄνομα δὲ ἦν ἐπιγάλλει. *in Corinth.*

Aſin. aur. l. 6.

was not only guilty of innumerable fornications, but also of adultery with *Alcmena*, *Antiopa*, *Leda*, of inceſt with his own ſiſter *Juno*, of Sodomy with *Ganymed*. 10. *Jupiter* became a Satyr, that he might enjoy *Antiopa*, and ſhe glorieth in Homer, that ſhe ſlept in *Jupiters* arms, ἢ δ' ἣ γ' Διὸς ἐυχὸς ἐν ἀγκοίνῃσιν ἰαῦσα· thus Princes are many times not aſhamed to become beaſts to ſatisfie their luſts; and truly ſuch Princes are Satyrs rather than men: and ſuch women are very fooliſh, who think it an honour to loſe that by which only they are honourable, though a Prince ſhould rob them of it.

Jovis & ſoror & conjux.
Æn. 1.
Odyſ. l. 11.

LYNCUS.

Ovid. Met. 5.
Serv. in 1. *Æneid.*
Hygin in. Paleph. l. 1

LYncus, Lynx or Lynceus, *was the cruel King of* Scythia, *who having received* Triptolemus *into his houſe, whom* Ceres *ſent thither to ſhew him the uſe of corn, and inſtruments of Husbandry, he out of ambition deſirous to be thought the author of ſuch an excellent invention, intended to murther* Triptolemus *in the night, whilſt he was aſleep, but* Ceres *being angry at his treachery, turned him into the beaſt* Lynx.

The INTERPRETER.

1. WE may ſee here, how ambitious ſpirits, to obtain a vain and fading glory, ſtick not to violate all the Laws of God and men, yea, to run the hazard of their own deſtruction, that they may leave a name behind them, as *Empedocles*, who flung himſelf into burning *Ætna*, that he might be thought a god; *Deus immortalis haberi dum cupit Empedocles, ardentem protinus Ætnam inſiliit*; Thus *Lyncus* violates the rules of hoſpitality, and procureth his own deſtruction, that he might out of his ambitious humour delude the world; *ambitio multos mortales falſos fieri ſubegit*. 2. There were two others of this name, one who with his brother *Idas* fought againſt *Caſtor* and *Pollux* for raviſhing their wives. *Lynerus* killed *Caſtor*, and was killed by him; *Idas* was killed by *Jupiters* thunder, for daring to encounter with his other ſon *Pollux*: the other *Lynceus* called alſo *Linus*, was the only brother of 50. whom *Hypermneſtra* preſerved alive; he having killed *Danaus* obtained the kingdom of *Argi*. 3. *Lynx* is ſaid to be of a moſt piercing ſight, ὀξυοπίσατ& παντων

Horat.
Saluſt.
Ovid. l. 5. *Faſt.*

πάντων ἀνθρώπων, the quickeſt ſighted of all men; ſo that he could ſee *Caſtor* and *Pollux* through a tree, and could ſee alſo through the thickeſt bodies of trees, and ſhips that were in remote harbours, ſo he could ſee through the body of the Moon, yea, through the body of the earth; & ſtanding in *Sicily* could perceive the ſhips that were in the harbours of *Africa*; he could, as *Flaccus* deſcribes him, *Rumpere terras, & Styga tranſmiſſo tacitam deprehendere viſu*, &c. But all theſe are fictions: for open and ſolid bodies are not fit to receive or tranſmit the viſive ſpecies, nor can the eye apprehend its object, but at a proportionable diſtance; this then was either the illuſion of Satan, or elſe it is written to ſhew us, that Princes ſee farther than other men, as having more eyes than their own, or elſe becauſe this *Lyncus* was the firſt that found out Gold, Silver, and Braſs Mines in the earth, therefore they ſaid, that he could ſee through the earth; and whereas they write that he could ſee διὰ πελέκεως δρυός, through the bodies of oaks, by this they might ſignifie that he had an exact knowledge of the nature of trees; and becauſe he knew the exact time of the changes of the Moon, he was ſaid to ſee through the body of the Moon; and becauſe of the knowledge he had of the windes and tides, he was ſaid to ſee the ſhips that ſet ſale out of remote harbours; hence it came to be a Proverb, *Lynceo perſpicacior*, more quick-ſighted than *Lynx*: ſo *Lucyan*: ſo *Ariſtophanes* in *Pluto*: βλέπειν τ' ἀποδείξω σ' ὀξύτερον τοῦ λυγκέως, ſee *Eraſmus*. 4. Here we ſee in *Lyncus* an example of ingratitude, who ſo ill requited the courteſie of *Triptolemus*, who undertook ſo great a journey from *Sicily* to *Scythia*, to teach him the uſe of husbandry: but perhaps he was the leſs welcome, becauſe that barren country is not fit for tillage, but if he was ſo ill rewarded, that brought in a new invention, though profitable, what reward deſerve they who broach new, unprofitable, and dangerous opinions in divinity, by which the Church of God is troubled and diſtracted? 5. When King *Lyncus* began to commit ſo barbarous a murther upon *Triptolemus*, he was turned into the ſavage beaſt *Lynx*, to ſhew us, that when Kings become Tyrants, they ceaſe to be men, and degenerate into wild beaſts, for which the beaſt *Lynx* was dedicated to *Bacchus*,

Τρετζες. Plutarch. Horat. Pliny. Cælius. Valerius. Pauſanias. l. 1. Argon

Pauſan. Pindarus. Menod. κ. ὄφθαλμῶν πάντων γένεσ' ὀξύτατος.

ὑπὲρ λύγκεα δέδορκας, in Hemortimo. Ariſtoph. Eraſm. in adag.

Metam.4. and his Chariot was wont to be drawn by *Lynces*; as *Ovid* sheweth, *Tu bijugum pictis insignia frænis, Colla premis Lyncum*; to shew that drunkards degenerate into beasts, and are no less brutish or savage than wild beasts. 6. That there is such a beast as the *Lynx*, we need not doubt, but that it is so quicksighted, as to see through a solid wall, is a fable: as also that the Urin thereof becomes hard, and turns into Amber, called therefore *Lyncurium*, is fabulous too, as *Scaliger* sheweth: so is that which *Pliny* writes, that the *Lynx* out of envy, knowing his urin to turn into Amber, and therefore to be in esteem among men, covers it with earth, by which it is the more quickly made solid; but those fables are fitter for *Ovid*, than an Historian:

Exercit. 104. 12. Hist.nat. l 8, c. 38.

Metam.15. *Victa racemifero Lyncas dedit India Baccho;*
Equibus, ut memorant, quicquid vesica remisit,
Pliny. *Vertitur in lapides, & congelat aëre tecto.*

7. The female *Lynx* having lost her Mate, never couples herself again to any other male: if this be true, it is a notable example of conjugal chastity. I condemn not second marriages, for it is better to marry again than to burn again; yet I find them but little approved either by the ancient Fathers, or the modern Eastern Churches. 8. In that the Poets write that *Lyceus* was turned into the beast *Lynx*, whose skin is full of spots and party coloured, *Maculosæ tegmina Lyncis*, by this perhaps they meant, that he was a various, unconstant, and fickle minded King: nothing becomes a Prince more than constancy and resolution. *Salust* makes unconstancy, and variousness a character of *Catalin*; and *Seneca* makes it the mark of a wicked man: *Maximum malæ mentis indicium, fluctuatio.*

Virgil.

In bello. Catal.

Senec.

CHAP.

CHAP. XI.

M.

MANES.

THese were infernal gods, or gods of the dead, whose habitation was in the Sepulchres of dead men: their apparition before death was counted ominous and unlucky, and they were wont to be appeased by divers sacrifices.

The INTERPRETER.

1. THese gods were called *Manes à manendo*, because they remained with the departed souls; and some think that the souls themselves were thus called, because they remain alive and incorruptible after death: or else *à manando* because they are diffused through all parts of the air, and earth: or else they were thus called from the old Latin word, *Manum*, which signifieth good, either by antiphrasis, because they were not good, but hurtful to the departed souls; or else properly, as I think, because they were good: for as soon as the child was born, they attended on him, and then were called *Genii*, when they waited upon men at home or abroad they were named *Lares*, and after death they are called *Manes*: hence *Pluto* the chief god of the dead is called *Summanus*; & they used to call the soul after it was separated from the body *Manendeum*, and if the *Manes* were the same that *Dæmones*, all were not evil, for there were some *Eudæmones* as well as *Cacadæmones*: and in *Apuleius*, I find that the souls of good men, *Animæ melioris meriti*, were called *Manes*, *Genii*, *Lares*, *Familiares*: and because these *Manes* forsook not the dead bodies, but dwelt in the graves with them, hence all monuments and tombs were dedicated *Diis Manibus*, and there

De deo Soc.

therefore they who violated or demoliſhed tombs, were ſaid by *Cicero*, to violate the *Manes*, *Deorum Manium jura ſanct ſunto*. 2. Not only the ſouls of the dead, but their bodies alſo and graves were called *Manes*. So *Perſius*, *Nunc n è Manibus illis naſcentur violæ*, and in another place, *Ci & Manes, & fabula fies*. So *Horace*, *Fam te premet nox, fa bulæ, Manes*; So *Lucian*, ὅτε ἀΜ& πίεται τῆς νεκρῶν· no of the dead uſe to drink, which *Eraſmus* tranſlates, none o the *Manes* drink. 3. The puniſhments that remain for the ſouls after this life are called *Manes?* So *Virgil*, *Quiſq ; ſua patimur manes*; So *Juvenal*, *Eſſe aliquos Manes & ſubterranea regna*; by which we ſee, they had the knowledge of divine juſtice after this life upon the workers of iniquity; as alſo of the ſouls immortality, for the Poet confeſſeth, that death hath no power over the ſoul, which he calls *Manes* and *Umbra*,

Cic. 2. de leg.
Satyr. 1.
Sat. 5.
Od. 3.
In dialog. Menip.
Æn. 6.
Satyr. 2.

Sunt aliquid Manes, lethum non omnia finit:
Luridaque evictos effugit umbra rogos.

Propert.

4. The *Manes* could not endure the light of the day, but fled away at the approach of it; So in *Claudian*, the *Manes* of *Theodoſius*, *afflatus vicino ſole refugit*; and in *Virgil*, the Ghoſt of *Anchiſes*, *Et me ſævus equis oriens afflavit anhelis*; ſo in *Statius*, the Ghoſt of *Laius*, *dixit, & abſentus: etenim jam pallida turbant Sydera lucis equi*; ——— for this cauſe the tombs of the dead were ſhadowed with flowers and trees; So in *Statius*, *Magno tumulum prætexere luco*; ſo in *Virgil*, *Tumuloque Sacerdos, Et lucus late ſacer additur Anchiſæo*. So *Daphnis* muſt be ſhadowed in his grave with flowers and leaves: *Spargite humum foliis, inducite fontibus umbram*, But this delight which the *Manes* took in darkneſs, doth argue, that under this name the Gentiles worſhipped evil ſpirits, who are the Princes of darkneſs, and hate the light both of the day and of the Goſpel; for this cauſe the Gentiles uſed to build the Temples and Chappels of their gods in dark and ſhadowy groves,

Æn. 5.
Ecl. 5.

Lucus in urbe fuit media, lætiſſimus umbra,
Hic templum Junoni ingens Sidonia Dido
Condebat ———

Virgil. Æn.
L. 1. de morib. Germ.

So *Tacitus* writes of the ancient Germans, that they uſed to conſecrate groves and woods, & call them by the names of their

heir gods: whereas the true God would have his temple to e built upon a hill, that it might be conspicuous and obvius to the eyes of all men; and to let us see, that the true emple doth not require delights and pleasures, but severe haſtity and purity; therefore thick groves, ſaith *Philo*, are tter for thieves and murtherers, who uſe ſuch ſhelters for cting of miſchievous plots, than for the ſervants of the rue God; therefore the Iſraelites are forbid to plant any rove or tree near the Lords Altar, but to cut down the roves of Idolaters, which was practiſed afterward by *Joſiah*. 5. Among the Poets, *Manes*, *Lares*, *Lemures*, *Penates*, and *Genii* are promiſcuouſly uſed, and confounded ſometimes; o in *Auſonius*, *Lar* is called *domus Genius*; ſo all gods that were worſhipped at home were called *Penates*, *quod eſſent in enetralibus*, that is, they were worſhipped in the ſecret and nward rooms of the houſe, as *Iſidore* obſerves Theſe places were called *Lararia*, from *Lar* or *Larva*; and ſo the *Manes* were called *Lares* and *Larvæ*; and were worſhipped in private houſes, becauſe in the beginning the Romans uſed to bury their dead within their houſes, till they were forbid by the Laws; hence the *Manes* and *Umbræ* (for theſe alſo were promiſcuouſly taken) were called *Larvæ*; therefore in the Poets *Mania* was the Mother of the *Lares*, as well as of the *Manes*; and had the charge of child-bearing, called therefore *Geneta*, and *Servius* upon that of *Virgil*, *Quiſq? ſuos patimur Manes*; underſtands the *Genii*, which were the gods that waited on children in their nativity, and after death were called *Manes*. So the skeleton or dead mans skull, which was brought in at feaſts, is called by *Petronius*, *Larva*: So in *Seneca*, the dead mans bones are called *Larvæ nudis oſſibus cohærentes*. *Prudentius* calls the *Lares*, *nigras*, black, which is the proper Epithet of the *Manes*: And I have read of ſtones found in the Tombs of ſome Emperours, with Inſcriptions to the *Lares*; by all which it appears, that the *Lares* and *Manes* were all one: for the ſame Angels or Dæmons as they took care of men in their Nativity, were called *Genii*, as they waited upon them in their houſes, were named *Lares familiares & Penates*; as they conducted men in their journeys they were called *Lares viales*, and *compitales*, as they affrighted men for their wickedneſs, they were termed *Larvæ* and *Lemures*:

Lucos ac nemora conſecrant &c. *Philo. l. 2. de monarc.* *Deut. 7. 5. &c. 12. 13 &c. 16. 21* *Exod 34. 13.* *2 King. 23. 15. 16.* *Iſidor. l. 8. Orig. c. ult* *Lares cubiculares.* *Cicer. 2. de legib.* *Serv. ad 5. & 6. Æn* *Plut. in quæſt. Rom. q. 52* *Manes Genios dicit quos cum vita ſortimur Serv* *Sen. ep. 24.* *Lib. 1. in Symmach.* *Lares ſemitales.* *Δαίμονες.* *Idol.*

Νυκτερινοὶ δαίμονες. *Lemures*; as if you would ſay *Remures* from *Remus*, whoſe ghoſt affrighted his murthering brother *Romulus*, to pacifie whom, he appointed certain ſolemnities called *Lemuria* and *Lemuralia*; all the night walking ſpirits afterward were called by this name, but; when the ſame Angels continued with them till their death, and waited on their dead bodies, they were called *Manes*, that is, good Angels; for their goodneſs was ſeen in the continuance of their care, and eſpecially after death, when the dead cannot care for themſelves; and ſo much the more were they called *Manes*, or good (from *manum*, goodneſs or light, whence the morning is called *mane*) becauſe their goodneſs was not ſeen in any thing more, than in delivering them by death from the miſeries of this world; for better is the day of death, than the day wherein a man is born, ſaith *Solomon*; and becauſe theſe *Manes* were thought to dwell in the graves, bones and aſhes of the dead, therefore theſe are commonly joyned together by the Prince of the Poets;

Immanis non manus ſeu bonus

Æn. 4. *Id cinerem aut Manes credis curare ſepultos?*

Æn. 4. *Nec patris Anchiſæ cineres, Maneſve revelli.*

Æn. 10. *Manibus & cineri (ſi qua eſt ea cura) remitto.*

And becauſe they were thought ſometimes to appear, but without any ſolid body, they were called *phantaſmata, idola, umbræ.* 6. The *Ingenui* or noble youth of *Rome*, in the preſence of the *Lares* uſed to lay down their childiſh garments, and to put on the manly gown, offering the bulla or round yellow jewel which hung from their necks to them, as *Perſius* ſheweth;

Satyr. 5. *Bullaque ſuccinctis Laribus donata pependit.*

So ſervants when they put on the cap, and received liberty, uſed to hang up their chains to them: *donaſſet jamne catenam*

Hor. l. 1. *Ex voto Laribus*——As they, ſo we deal with God; we offer

Sat. 5. to him the worſt we have, our childiſh cloths, and ſervile chains, the badges of childhood and ſervitude: but we ſhould offer to him our ſelves, our hearts and affections, which we reſerve for our ſinful pleaſures, and worldly luſts; they pleaſed their *Lares* with garlands, flowers, frankincenſe, and bread-corn, as *Juvenal* ſheweth:

Satyr. 9. *O parvi noſtrique Lares quos thure minuto,*
Aut farre, aut tenui ſoleo exornare corona: and again;

Thura

Thura dabo, atq; *omnes violæ jactabo colores:* so they worshipped their *Manes* with flowers, *purpureos spargam flores: violas aspergе viator:* but the true God will not be thus appeased, they are our fruits, not our flowers that he requires: not so much good words as good works: not so much our lips, as a broken and contrite heart. 7. This word *Lar* or *Lars* in the Hetrurian tongue, is as much as a Prince, *Prestes:* and so the *Lares* were called *Prestites, quod præstant oculis omnia tuta suis,* they were also called *Grundules,* because *Romulus* instituted them to the honour of that Sow which brought out a litter of thirty pigs at one time; *triginta capitum fœtus enixa jacebit;* or else because Swine were sacrificed to them; *immolet æquis hic porcum Laribus:* for *grundire* of old was the same that now *grunnire* the gruntling of hogs: or else they were so called from *grunda,* the eves of a house, for they were the tutelar gods of houses, defending them from thieves and enemies, therefore called *Lares hostilii* in *Festus*: and not only did they guard their houses, and Townes, and waited on them in their high-ways, called therefore *Lares semitales,* but they took care of their ships also, and went to sea with them. Hence *L. Æmilius* dedicated a Temple *Laribus marinis,* to the sea *Lares,* for the victory which by their means he got at sea in his naval fight against *Antiochus*; but we acknowledge there is but one God, who is the Lord both of sea and land, at home and the field, whose center is every where, his circumference no where, who is all-sufficient, omnipotent, omnipresent, therefore to multiply many gods, whereas one is *el Shaddai,* all-sufficient, was extreme madness. 8. There were two solemnities of the *Lemures* or *Larvæ*; the one in *February* called *Feralia,* to signifie the fierceness of them in affrighting and tormenting mens consciences for their sins; the other in *May,* called *Lemuria,* to pacifie *Remus* as is said; the truth is, the *Lemures* or *Larvæ* and the *Feralia,* are the tortures and accusations of a wicked conscience, which are continually vexing bad men; but these tortures no sacrifice will appease; except the sacrifice of prayers and tears. 9. *Tertullian* complains that the Gentiles oftentimes slighted their *Lares,* and sometimes would sell and exchange them; and *Suetonius* shews, that the Romans cast out their *Lares* into the streets, being mad

Satyr. 12. *Virgil. Æn.* 6.

θεραπὼν θεοῦ. *Ovid. Fast.* 5. *Virgil. Æn.* 3. *Horat.*

Liv. l. 40

Apol. 2.

Suet.

to

to hear of the death of *Germanicus*; as if they had been careleſs in preſerving of him. Thus many times we deal with the true God, we ſlight him, and all his laws and ſervants, if he will not hearken to us in every thing, if we cannot have our deſires in ſuch things which would prove hurtful to us if we ſhould obtain them. So many diſciples ſlighted Chriſt: and too many now ſlight the Chriſtian Religion. 10. The Romans uſed to offer ſacrifices to their *Lares* in the morning; we uſe to put off the true worſhip of God till the evening of our life: The Romans cloathed their *Lares* with dog-skins, to ſhew how quick-ſented and ſagacious they were in finding out, and puniſhing of ſin; but we ſin in the preſence of the true God, as if he had neither eyes to ſee, nor ears to hear, nor a noſe to ſmell out our wickedneſs: the Romans uſed to pacifie their *Manes* with blood of men ſometimes, by which it ſeems they were devils, not gods, for he delights not in cruelty; yet many among us do think to pacifie the true God, if we dedicate to him ſome ſhare of thoſe ill-gotten goods, which by oppreſſion, injuſtice, and cruelty we have wrung from the poor. *Alexander Severus*, with the *Lares*, worſhipped the Images of *Moſes*, *Abraham*, and Chriſt; ſo many among us worſhip the true God with our mammon, Chriſt with Antichriſt, truth with falſhood, wearing a linſie woolſie garment, and plowing with beaſts of different kinds. 10. The Gentiles uſed to ſpeak to the *Manes*, and to bid them three times farewel: *& magna Manes ter voce vocavi. Supremum voce ciemus. Voce ciere animas funeris inſtar habet. Nomine ter dicto pene ſepultus erit.* This *Virgil* calls *affari corpus*; πρὶν τινα τῶν δηλῶν ἑτέρων τρὶς ἕκαστον ἀῦσαι, οἱ θάνον ἐν πεδίῳ; they uſed to ſay *vale* three times, becauſe that number was ſacred: *Terq; vale dixit, cineres ter ad oſſa relatos preſſit*; *numero Deus impare gaudet*; yet ſometime they uſed to ſay, *ſalve & vale*, as *Æneas* to *Pallas*, *ſalve æternum mihi maxime Palla, æternumque vale*; This courteſie they uſed towards the dead, intimating that their ſouls or *Manes* were alive; for *ſalve* was the word uſed in the morning, *vale* in the evening to bedward. By this I think they meant, that the body was laid in the grave as in a bed, and that their death was a long ſleep; *æterno clauduntur lumina ſomno*: but the ſouls had their morning, and light, in the Elyſian

Plutarch. *Virgil.* *Æn.* 6. *Æn.* 3. *Auſon.* *Æn.* 2. *Virg.* *Hom. Odyſ.* 9. *Ovid.* 3. *faſt.* *Virg.* *Ec.* 8. *Æn.* 11. *Virg.* *Æn.* 10.

Elysian fields, *Largior hic campos æther & lumine vestit purpureo*——therefore they used both the words *Salve* and *Vale* So *Catullus*, *Tuque in perpetuum frater ave, atque vale*: but the Church of *Rome* hath gone farther; for the Gentiles out of courtesie wished their dead friends safetie and health: but the Romans both pray for the dead, and pray to them, making gods of their dead friends ghosts or *Manes*. 11. They used also to feast the *Manes*, and to set down victuals upon the graves of the dead, called *Silicernia*; supposing the ghosts did feed upon them: πιστεύουσι τὰς ψυχὰς δειπνεῖν ἐπί τινων τὸ μελίκρατον; besides, any meat that fell from their Tables, they held did belong to the *Manes*: τὰ πίπτοντα τῆς τραπέζης τελετικόν τι φίλων ἀπόνεμον; Hence *Pythagoras* forbid his Scholars to take that up which fell down, meaning the crumbs which belonged to the *Manes*: and it was held an impious thing to eat or steal away the victuals of the *Manes*; such were called *Bustirapi*, because the victuals which they offered on the tombs of the dead, they used afterward to burn: *Congesta cremantur Thurea dona dapes fuso crateres olivo*: hence arose a Proverb of unsatiable gluttons, who could not abstain from the food of the dead, or of a hunger-starved beggar, that he snatches his meat out of the flame: This misery the Poet wisheth to his enemy:

Ipsa fame stimulante furens, escasque sepulchris
Quæras, &c. ——

But what shall I say of the *Bustirapi* of this Age, who are neither ashamed nor afraid to violate the graves of the dead, in hope of money hid there? this is, as *Pliny* saith, *In sede Manium opes quærere*: nay, to snatch away not the food of the dead, but of the living, is a hainous impiety: for the dead, as St. *Austin* sheweth, need no corporeal food, the living only stand in need of that, and do not these men rob both the dead and the living, when they lay sacrilegious hands upon those pious and charitable legacies, which were bequeathed by the dead for the advancing of Learning and Religion, and maintenance of the poor? and if that be true which *Pliny* writes, that though kites be ravenous birds, yet they will not meddle with the meat that is laid upon the graves of the dead, and dedicated to their *Manes*; surely these men are more rapacious than kites, who not only from

Virg. Æn. 6.
In inferiis fratris.
Quod cernerentur tantum silentio, vel quod in silica cernerentur.
Lucian. Athenæ. l. 10.
τὰ πεσόντα ταῖς θεοῖς.
Virgil. Æn. 7.
Cibum è flamma petit.
Ter. in Eun. Tibullus.
Spiritus & anima cibis non indigent.
Ser. 15. de Sanctis.
Hist. nat. l. 10. c. 10.

from the dead, but from the living alſo ſnatch away their food and maintenance. 12. The *Manes* were offended, when they were to much lamented, as *Tibullus* ſheweth;

Tu Manes ne læde meos & parce ſolutis
Crinibus, & teneris, Delia, parce genis;

Tibullus.

Virgil. Æn. 7. becauſe they were inexorable; *Deſine fata Deum flecti ſperare precando*; neither do they hold it fit that they who have got an eternal name by their vertue ſhould be lamented; *Non eſt gemendus, nec gravi urgendus nece, virtute qui ſquis abſtulit fatis iter; Æterna virtus Herculem flere vetat, Fortes vetat mœrere, degeneres jubet*; hence *Ennius* forbids his friends to bewail his death;

Sen. in Herc. Oetæ

Ennius.

Nemo me lacrymis decoret, nec funera fletu
Faxit, cur? volito vivu' per ora virûm.

Therefore *Eurypides* will have us to mourn with moderation: this Leſſon is much more fit for Chriſtians, who ought not to weep as they do who are without hope. And if the *Manes* were offended, much more is the true God diſpleaſed at the immoderate ſorrow of Chriſtians for their departed friends, ſeeing by this they ſeem to repine againſt God, to envy their departed friends happineſs, to diſtruſt the reſurrection of the fleſh, and to forget that Chriſt died to take away the ſting of death, and victory of the grave, we ought rather to bewail the death of our friends ſoul in ſin, than of his body in the grave; *Tu fles corpus, à quo receſſit anima, & non fles animam à qua receſſit Deus.*

μηδ' ὡς μέλλοις ἄλγει.

Auguſtin.

MATER MAGNA, See *RHEA*.

MATUTA, See *INO*.

MARS.

HE *was the god of War, and Son of* Jupiter *and* Juno, *or of* Juno *alone, as ſome ſay, who conceived him by touching of a flower in the garden of* Olenius. Vulcan *finding him a bed with* Venus *his Wife, wrapt them both in a Net, ſo that they could not ſtir, till* Neptune *by entreaty got* Vulcan *to looſe them; his ſiſter was* Bellona.

The

1. *Mars* was called the god of War, he was the first that found out military discipline; he was born of *Juno*, because wealth begets strife and wars; *There* or fierceness was his nurse: for fierce and savage dispositions are most given to quarrelling: therefore he was said to be bred in the cold Northern countries, for the Northern people by reason of abundance of blood, and excessive drinking, are most given to strife and contention. He was worshipped in *Lemnos*, where men were sacrificed to him, to shew the cruelty of souldiers, and of that place in particular: his companions were fear, and anger; and clamor; for these do inseparably accompany war. Therefore terror and fear were the two horses that drew his chariot, and *Bellona* his sister with a bloody whip did still wait upon him: for this cause the Wolf of all creatures most savage, and the ravenous Vulture, and the watchful Dog, and the cheating Pye, and the Cock also, which is a warlike and quarrelsom bird, were all dedicated to him. The Scythians dedicated only to *Mars*, temple, altars, and statues, and to no other gods, because they delighted in wars; and by rapine, spoils, and oppression of their neighbours, they maintained their own estate; hence *Mars* was said to be born in *Thracia*, to shew what a warlike Nation that was; and because the horse is a warlike creature, therefore he was sacrificed to *Mars*: & his chariot was drawn by horses in ancient pictures, he himself sitting on high in his compleat and terrible arms, both offensive and defensive: *Fame*, having her body and wings full of eyes, ears, and tongues sounds the trumpet before him, to shew that wars oftentimes follow upon evil reports. And because the Romans would intimate how much they detested civil wars in their City they would not suffer the picture of *Mars* to be painted on their gates and private doors, but in stead of him the Picture of *Minerva*; and for *Mars* his Picture they thrust it out of the City to be painted upon the doors of country mens houses abroad: for by maintaining wars abroad, they kept peace at home. 2. By *Mars* the Gentiles understood the Sun, as appears by that picture of

Mars adorned with the Sun-beams, and anciently worshipped in *Spain*; or rather the heat and vigour of the Sun, which heateth the blood, and occasioneth strife and war, as may be seen in cholerick and hot constitutions: and because such hot temperaments are prone to Venery; hence the Poets feigned, that *Mars* lay with *Venus*; and withal to shew, how much souldiers are given to Venereal lusts:

At non ad Venerem nocturnaque prælia tardi.

3. Not without cause do the Fathers laugh at the Gentiles, who made *Mars* their god, that was both a murtherer, as also unjust, impious, mad, and perfidious, as *Homer* describes him; who was detained a prisoner by *Vulcan* for his adultery, and was wounded by *Diomedes*. This is that god from whom the Romans bragged they had their original, whom they made the Patron of their City, and dedicated the first month of the year to him, assigned to him certain Priests whom they called *Salii*, and many divine honors: I wish that Christians, who profess themselves the Disciples of the Prince of peace, did not too much worship this impious god of war: we erect not temples and altars to him abroad, but we do this in our hearts; we do not sacrifice to him horses alone, but men also, even those for whom Christ died: so that neither *Lemnos* nor *Thracia* did more adore him than Christians do. But however the Gentiles worshipped him; yet *Homer* tells us, that *Jupiter* hated him: I am confident that the true God, whose name is *Jehova Shalom*, the Lord our peace, hates and detests wars among brethren of the same faith; for he breaks their bows, knaps their spears in sunder, and burns their chariots in the fire. I wish with St. *Austin*, that it were as certain there were no war, as it is certain that *Mars* is no god: *Utinam quam manifestum est quod non sit Deus, tam non sit bellum*; Lib. 7. *de Civit. cap* 14. But so long as pride, ambition, covetousness, and malice reign among us, so long *Mars* must be worshipped by us. 4. *Mars* is described by the Poets as a great enemy to *Minerva*, the goddess of Wisdom and Arts; we see by experience how true this is; for wisdom, arts, learning, justice, and true piety are trampled upon in time of war. 5. *Mars*, who by *Homer* is described the swiftest of all the gods, was caught in a Net by limping *Vulcan*, the slowest of them all; *Tardus velocem*

velocem assequitur; let men run never so swiftly in ways of wickedness, yet slow-paced vengeance at last will overtake them: *Rarò antecedentum scelestum deseruit pede pœna claudo.* 6. Though *Mars* thought to have committed adultery with *Venus* in secret yet he was seen by all the gods; there is no wickedness done so secretly, which is not made obvious to the all-piercing eye of the Almighty. *There is nothing so secret that shall not be revealed*, saith Christ. 7. *Mars* was absolved from the murther which he committed in the Areopage, a place where the Athenian Magistrates used to judge; to let us see that the smallest homicides are punished in time of peace, whereas the greatest and most horrible murthers go free in time of war; As *Seneca* complained of theft, so may I of murther; *Parva furta puniuntur, magna in triumphis aguntur:* small murthers are punished, great ones are honoured with triumphs. 8. *Mars* was conceived of *Juno* by touching a flower: what is more specious to the eye, and yet what more frivolous then a flower? by this we may see, that rich and potent men have specious pretences for their wars; but when they are sifted, they prove no less frivolous than a fading flower. 9. *Vulcan* bound *Mars* and *Venus* together, but *Neptune* got them to be loosed; I think they meant by this that lust is caused by the heat of youth; but given off in old age, which is cold and moist, represented by *Neptune*.

MEDÆA, See *JASON*.
MEDUSA, See *GORGON*.
MEMNON, See *AURORA*.

MERCURIUS.

HE *was the son of* Jupiter *and* Maia, *the messenger of the gods, the god of Merchants, of Theft, of Wrastling, of Eloquence; he found out the harp, and killed* Argus, *and delivered* Mars *out of prison, and bound* Prometheus *to the hill Caucasus; his head and feet are winged, and he begot of his sister* Venus Hermaphroditus.

1. HE is called *Mercurius, quasi Medius currens*; for speech, whereof he is said to be god, is that which runs between man and man, and by which we converse one with another: and Merchants by this trade with each other: therefore he is called the God of Merchants: and by the Greek *Hermes*, from ἑρμηνεύειν, that is, Interpretation: for speech is the interpreter of the mind. And to shew the force of eloquence, they painted him drawing of people after him by the ears with a small chain reaching out of his mouth; therefore they called him the Messenger and Embassadour of the gods; for eloquence is required in Princes Embassadors. Or this fiction may shew that they who are born when *Mercury* bears rule in their Horoscope, are ingenuous, and eloquent, and nimble also both in their wits and fingers: for he was a notable thief, who stole from *Admetus*, his oxen; from *Apollo*, his arrows; from *Vulcan*, his tongs; from *Venus*, her girdle: from *Neptune*, his trident; and would have stole *Jupiters* thunder too, if he had dared. 2. He was the finder out of the Harp or Lute; he taught the Egyptians all Arts & Sciences; he taught men to leave their rudeness, and become civil and religious: therefore they make him still to be waiting upon the gods, especially upon *Jupiter*: I think to let us see, that learned and wise men should be entertained in Princes Courts: and such as are eloquent and ingenuous. 3. They write that he sucked the breasts of *Juno*: to shew us, as I suppose, that *Juno*, that is, rich and potent Princes ought to be the nursing fathers, and nursing mothers of learned and eloquent men. 4. They used to paint *Mercuries* picture on their doors, that he being the god of Thieves, might keep off other thieves from their houses: a goodly religion that punished men for thieving, and yet adored him for their god, who was the Author and Patron of thieves and thieving. 5. They called him the son of *Jupiter*; to shew, that eloquence, sciences, and ingenuous Arts are the gift of God. 6. They made him winged both in his head and feet, to shew the swiftness and various motions of the Planet *Mercury*, and the nimbleness

of

of their wits, tongues, and fingers, who are born under that ſtar: as alſo the nimble force and power of eloquence in moving mens affections. 7. He killed (by *Jupiters* command) many-ey'd *Argus*; to ſhew, as I conceive, that Princes by the tongues of eloquent Oratours, are able to tame and ſubdue the many-eyed multitude, which are ſooner brought in ſubjection by tongues, than by ſwords: therefore the tongue was conſecrated, and offered in ſacrifices to *Mercury*.

At pietate gravem & meritis ſi fortè virum quem
Conſpexere ſilent: arrectiſque auribus adſtant:
Ille regit dictis animos, & pectora mulcet.

For this cauſe they gave power to *Mercury*, to appeaſe ſtorms and tempeſts: for as *Neptune* ſetleth the tempeſtuous ſeas; ſo doth *Mercury*, or eloquence, pacifie a ſtormy and tempeſtuous State. 8. I find that ſometimes *Mercury* and *Minerva* were painted together, to ſhew how needful the tongue and hand are to get wiſdom the one by ſpeaking, the other by writing: and that all Common-wealths ſtand in need of eloquent men, and skilful Artificers: for by liberal ſciences, and handicrafts, the State is ſupported: And is it not fitting that they who are verbal profeſſors, and *Mercuries* in their tongues, ſhould be alſo *Minerva's* in their hands, and doers of good works? 9, *Mercury* was painted with a rod in his hand wrapt about with two Serpents embraceing each other: by which is ſignified, that eloquence muſt be joyned with wiſdom, whereof the Serpent is the emblem; and where wiſdom and eloquence are conjoyned there the State is well governed, which is ſignified by the rod or Scepter, the ſymbol of Government. By this rod alſo is ſhewed, that the moſt brutiſh and ſerpentine diſpoſitions are made tame, and brought to agreement by eloquence, as two Serpents are upon *Mercuries* rod: which is called *Caduceus à cadendo*: for all anger and hoſtility falls to the ground when that rod doth mediate, that is, when eloquence doth interpoſe: therefore Princes Embaſſadors that are employed to mediate a peace, are called *Caduceatores*. 10. I find, that *Mercury* is painted in ſome pictures not only with winged head and feet, but alſo with a Purſe in his hand: to ſhew, that he is the god of gain, which is

not got but by diligence, expedition, and wit; hence he is painted with a Goat and a Cock by him, to ſhew that as vigilancy, whereof the Cock is the emblem, is required in a Merchant, and in him that will be rich; ſo likewiſe muſt he venture, and overcome all difficulties, as the Goat that clambers up the higheſt Rocks. Or if it be true that the Goat breathes not with his noſe, but with his ears; then by this may be meant, that from the mouths of Oratours the minds of the rude multitude are fed, and live by the ears, and to ſhew that vigilancy and ſagacity are required in thoſe that will be rich, eloquent, and learned. *Mercury* was worſhipped in *Ægypt*, under the ſhape of *Anubis* with a dogs head. 11. *Mercury* may ſignifie the Sun, for his wings may repreſent the Suns velocity? his killing of *Argus* may ſhew that the Suns appearance puts out the light of the Stars to us, which ſeems to be as ſo many eyes of heaven. The Sun ſeems to look upon us with a threefold aſpect, pale, red, and blew; the firſt preſages rain, the ſecond winds, the third ſerenity; therefore it was perhaps, that they painted *Mercury* with three heads upon a ſquare ſtone, to ſignifie the four parts of the world, or the four ſeaſons of the year. And, to ſhew that the Sun never grows old, or decays in ſtrength, they painted *Mercury* always young, beardleſs, and chearful: and perhaps that picture of *Mercury* like a youth carrying of a ram, may ſignifie that the Sun ſeems to grow young, and makes the world look youthful, when he enters into the ſign of the Ram in the Zodiack. 12. Becauſe he was held the God of Speech, therefore they made him alſo the God of bargains and ſales; hence he was called Ἀγοραῖος, the god of the Markets (*Mercurius à mercando*,) and his Image was wont to be erected in the Market-places; for without ſpeech there cannot be buying and ſelling, and we ſee how nimble tongued ſhop-keepers are when they are ſelling their wares, as if they were ſons of *Mercury*. 13. He is always painted with his head covered, to ſhew, that nimble, cunning, and crafty heads ſeldom diſcover theis intents, but ſtill have a cloak (as we ſay) or ſome pretence for their actions; ſo that *Argus* himſelf is deceived by them, and they that are moſt vigilant and quick-ſighted are ſometimes over-reached. 14. Nimble-

tongued

tongued *Mercury* ſtood upon a ſquare ſtone; I wiſh that our fair ſpoken and nimble-tongu'd profeſſors would prove conſtant in their ways, and ſquare in their actions. 15. *Jupiters* meſſenger was called ἑρμῆς, from Ἑρμηνεύειν, that is, interpreting, or ſpeaking: ſo *Juno*'s meſſenger was called *Iris*, from ἔιρειν to ſpeak; by which they would ſhew how neceſſary it is for Princes Embaſſadors to have eloquence, and to be good Orators. 16. I have read that *Mercury* ſtole from *Mars* his ſword; but we have *Mercuries* that put the ſword into *Mars* his hand. Sure, theſe are not the ſons of *Jupiter Cœleſtis*, but of *Jupiter Stygius*; neither are they *Caduceatores*, but *Fæciales*: they are not like that *Mercury* who with his rod made peace, and united ſerpents, and found out muſick aud harmony; but like him that found out the art of wreſtling and thieving, the authors of confuſion, and the true ſucceſſors of that *Mercury* which was worſhipped by the ancient Gauls, who delighted in the ſhedding mens bloud. Theſe *Mercuries* are ψυχόπομποι, the leaders of ſouls to hell, and not the bringers of them from thence. 17. *Mercury* is painted ſometimes with his ſoporiferous rod in the one hand, and a ſhort ſword in the other; the Devil caſts us aſleep in ſecurity, and then deſtroys our ſouls. 18. *Mercury* with his rod drives the ſouls into hell, and from hell,

——*Hâc animas ille evocat Orco*
Pallentes, alias ſub triſtia tartara mittit:
Dat ſomnos, adimitque, &c.——

Such is the power of Gods word, it caſts us down to hell in denouncing Gods judgments, and raiſeth us again in the Promiſes of the Goſpel. 19. By *Mercury* may be underſtood the deſire of knowledge, which bound *Prometheus* the Aſtronomer to *Caucaſus*, that the Eagle might feed upon his heart; by this, they did ſignifie the care and ſolicitude which the Aſtronomer took in remaining upon that hill in the night time to obſerve the motions of the ſtars. 20. He begot *Hermaphroditus* of *Venus*, and he himſelf had both Sexes, to ſhew us the nature of that ſtar; for *Mercuries* power is partly maſculine, in ſtirring up heat, and partly feminine, in cauſing moiſture; therefore he was painted with a Launce in one hand, and a Diſtaff in the other:

and he is described by the Poet to be red or yellow haired, to signifie his vicinity to the Sun, and to be very beautiful, to shew his nearness to *Venus*. 21. Our blessed Saviour is the true *Mercury*, the Son of God, the Word of the Father, the Messenger or Angel of the Covenant, the Sun of Righteousness, the God of Order and Harmony, the Prince of Peace, who by his Cross, as the true *Caduceus*, hath reconciled all things in heaven and earth, who hath killed the many-eyed *Argus*, or vigilant enemy the Devil; whose eloquence was such, as never man spake as he did: who hath tamed and subdued the two Serpents, that is, the perverse and venemous disposition of the Jews and Gentiles by his Cross, and by the same hath delivered our souls out of hell.

MEDEA.

Pin. Pyth. Od. 4. Eurypides, Seneca. In Med. Paus. in Arcad. Fulgent. l. 2. myth. Ovid. l. 7. Apol. l. 3. Flaccus, l. 1. c. 7. Apol l. 1. Hygin. fab. 25. Nat. Com. l. 6. c. 7. Ronodæus

SHe was the daughter of Æta, *King of* Colchos, *who entertained* Jason, *when he came thither with the* Argonauts, *and by teaching him to charm the watchful Dragon, and the brazen-footed Bulls, obtained the Golden Fleece: she tore her brother* Absyrtus *in pieces, that so she might retared her Father by gathering up the torn limbs from pursuing of her: at last she came with* Jason *to* Thessalia, *where she made old* Æson *young again; she bore two Sons to* Jason, *but was at last forsaken by him, having married* Creusa, *the daughter of* Creon, *King of* Corinth, *at which* Medea *was so enraged, that she burned* Creusa, *and all with her in the Pallace, and killed the two sons she bore to* Jason *in his own presence; then flying to* Athens, *she married old* Ægæus, *and bore him a Son, whom she called* Medus.

The INTERPRETER.

1. MEdea is the name of a poysonable herb, which kills the party that takes it, in the space of a day, therefore called *Ephemeron*: it is leafed like the Hellebore, with a round root, and called in Latine *Bulbus agrestis*, in English dogs-bane; but our dogs-bane hath no such strangulative quality; it is only that *Ephemeron of Colchos* that is poysonable: the Syrian *Ephemeron*, which the Apothecaries call *Hermo-*

Hermodactylos is medicinable: but that of *Colchos*, which is therefore called *Colchicon*, is very pernicious: yet the Turks use to make themselves drunk with the flowers of it steept in wine, or rather so stupid that they seem for a time to be in an extasie: *Nicander* calls this herb Μηδείης Κολχὶς & ἐχθόμενον πῦρ, *Medeas* hurtful fire, because she was the first that found out this fiery herb, and used it; and perhaps it was this with which she burned *Creusa*, in a potion or oyntment; but the burning of the Kings house must be by sulphur, pitch, or asphaltus; *Pliny* saith, with *Naphtha*, for the water made it burn the more fiercely; *Alit unda flammas, quoq; prohibetur magis, magis ardet ignis*: this kind of fire was not much unlike our Granadoes: it is likely then that this fire with which *Creusa* was burned, was an oyl made of this herb, and it is called *Oleum incendiarium*, and *Medicum*, because it was prepared in *Media*: or else it was *Naphtha*, with which *Creusa*'s cloak and crown were besmeared.

Mathiol. in Dioscorid. l. 4. c. 80.

Nic. in Theri.

Sen. in Med.

Turneb. ad l. 24. c. 22.

2. In *Medea* we may see the nature of lust, jealousie, and cruelty: for the love she carried to *Jason* a perfidious stranger, she betrays her parents and country, and murthers her own brother: out of jealousie, because *Jason* had married *Creusa*, she burns her and all in the Palace, and murthers both her sons she had of *Jason*, in his own presence: such was her cruelty, that besides what is said, she cut old *Pelias* in pieces, and boyled him away to the bones, making his daughters believe that she could by these means make him young again. Thus we see the cruelty of a lustful jealous woman; *Savus amor docuit natorum sanguine matrem Commaculare manus*: and as for jealousie, there is no madness like it; Ζῆλος ἐπεὶ μανίης μεῖζον κακὸν· nor is there any cruelty and wickedness, like that of some women: *Mulier, dedit natura cui pronum malo animum, ad nocendum pectus instruxit dolis*; and *Medea* confesseth of her own Sex in *Eurypides*, that women are unskilful, and unfit to do good, but most cunning plotters of mischief:

Virg. Ec. 5 Archias.

Sen. in Oct.

Euryp. in Med. Act 2.

Γυναῖκες εἰς μὲ ἐσθλ' ἀμηχανώτεραι
Κακῶν δ' ἁπάντων τέκτονες σοφώταται.

3. *Medea* was called *Anguicia*, from *Angues*, the dragons by which her chariot was carried in the air, when she fled from *Corinth* to *Athens*; or from taming of dragons in which she had

Ab anguibus quod angues augeret.

Nemus Anguiciæ in Horat. Od. l. 1.

had good skill, or elſe becauſe ſhe made uſe of the poyſon of ſerpents, for ſhe had learned from *Circe* her skil in poyſoning; now that ſhe might be carried in the air by the power of Satan, is not impoſſible, ſeeing he could carry Chriſt from the deſert to *Jeruſalem*, and from thence to an high mountain; ſo the Angels carried *Philip* and *Habakkuk*, And we read that *Simon Magus* was carried in the air, with divers others. This is no hard matter for Papiſts to believe, who are perſwaded of the carrying of our Ladies Chappel of *Loretta*, from *Judæa* to *Italy*, in the air. 4. *Medea* was ſaid to make old men young again; by which is meant, that by her inchantments ſhe made ſome old men grow ſo youthful, as to fall in love with young maids; and ſo indeed luſt in old men makes them youthful, yea, childiſh; or elſe may be meant, that ſhe had a medicine or flower which could dye gray hairs black, by which means old men looked young; or elſe ſhe had found out a private bath in which ſhe uſed to bathe old men, as ſhe did old *Æſon*, *Jaſons* father; and this bathing was called boiling: but *Pelias* being too aged and decrepit, and not having ſtrength enough, failed in the bath, and ſo died; for doubtleſs baths and pyhſick, with cordials and other helps, though they cannot recall the years paſt, yet they may keep off a great while decrepit old age, and can cure the infirmities of old bodies, by repairing the natural heat; and cheriſhing the radical moiſture, and giving to old age the vigour and ſtrength of youth; thus *Davids* youth was renewed like the youth of an Eagle; which St. *Auguſtin* ſaith reneweth his youth, by rubbing his beak, grown together, upon a ſtone, ſo that he can feed again, who before pined away, becauſe he could make no uſe of his bill. St. *Hierom* thinks that the Eagles youth is renewed by dipping his feathers in a certain fountain, by which he is renewed, not only in his feathers, but alſo in the ſtrength and vegetation of his body. 5. Though *Medea* willingly went along with *Jaſon*, yet *Pindarus* ſaith, that he ſtole her away, becauſe ſhe went away without the conſent of her Father, and therefore the marriage proved unfortunate to them both, and ſo do moſt of thoſe marriages that are made up without conſent of Parents, who oftentimes alſo are to blame in their too much ſtrictneſs, as *Æſon* was

Pyth. Od.
κλέψεν τε Μήδειαν σὺν ἀωτῷ.

was who though he knew how much his daughter was in love with him, and though he had deserved her, by undergoing the danger of his life in plowing with the fiery Bulls, and incountring with the Dragon, yet would not give his consent, and by this means he brought destruction upon himself; so do many Parents bring themselves to sorrow, untimely death, and other inconveniences, by being too rigorous against their daughters affections being firmly setled. By these fire-breathed Bulls, which *Lycophron* so calls, and of which *Claudius* speaks; *Et juga taurorum rapidis imbusta favillis*; and *Flaccus*, *Quantus taurorum è naribus ignis*; and *Ovid*, *Ecce adamanteis Vulcanum naribus efflant Æripides tauri*; and *Virgil*, *Hæc loca non tauri, spirantes naribus ignem Invertere*. I say, by these Bulls may be meant King *Æa's* guard, which consisted of strong bodied men, brought out of the Country *Taurica*, therefore called *Tauri* or bulls by the Poet; who are said to breath out fire, because they were furious hot-spirited men, whose Captains name might be *Draco*, whence arose the fiction of the Dragon; Sure the Spaniards found that *England* once afforded such a Dragon, and fiery-mouthed Bulls, when they encountred with Sir *Francis Drakes* ships. 7. The devil is not so black as he is painted, nor perhaps was *Medea* so wicked and cruel as the Poets describe her, who called her τέκνων ἀλάστορα, the evil spirit and fury of her children, and that she was guilty of τεκνοκτονίας, of murthering her own children; *Ælian* clears her of this, and thinks that this Fable was feigned by *Eurypides*, in favour of the *Corinthians*, who themselves were guilty of the murther; And *Heraclides* commends the people of *Phasis*, for their hospitality to strangers, and pity to ship-wracked men, whom they used to furnish with money, and other things they wanted: φιλόξενοι δ' εἰσὶν, ὥστε τοὺς ναυαγοὺς ἐφοδιάζειν, &c. I will not altogether defend the Poets, nor yet in this condemn them, for it is not unlikely but that she was a cruel woman, else all the Poets would not have written so bitterly against her, and make such a stir about nothing; yet perhaps she was not altogether so wicked as they make her for in their praising and dispraising, they use many times to be Hyperbolical. 8. *Medea* is called by *Flaccus* the daughter of the Sun, or as others, the grand

ταύρους πυριπνόους *De bell. Get. Argon. l. 1. Met. l. 7. Geor. l. 7.*

Lycophron Var. l. 5. c. 21.

Depolitiis, Σκυλλὰ λέαινα πέτρῳ· σίδηρον παιδολέτης παιδοφόνος αἰχεσποίος. By these Epithetes she is called in *Euryp. Soligena.*

Eiſvia Nat. Com. l. 7, In Eliac.

grand-child, her mothers name was *Idya*, which ſignifieth knowledge, as *Comes* tranſlates it; and *Pauſanias* deſcribes her ſitting in a throne, having *Faſon* on her right hand, and *Venus* on the left. *Medea* ſignifieth Counſel; good counſel proceeds from the Sun, who by his influence refines the brain, and makes it the fit ſeat of wiſdom and counſel: and ſo it doth from *Idya* knowledge, for ignorance cannot give counſel: Now good counſel or wiſdom prefers health to beauty, therefore it is that *Medea* ſets *Faſon* on her right hand, and *Venus* on her left; and whereas *Medea* is ſaid to turn the Rivers backward, and to draw the Moon and Stars out of heaven, it is meant, that wiſdom is able to turn and guide the whole courſe of the world; *Sapiens dominabitur aſtris*. 9. *Medea* was the ſiſter of *Circe*, and from her learned her skill in witchcraft, and they were both the daughters of the Sun: by which may be meant, that Art is the ſiſter of Nature, and imitates her actions; but both Art and Nature have their power from the Sun; or rather from God, the author of all goodneſs; but as *Medea* ſet *Creuſa* and her company all on fire, ſo doth excellency in any art kindle the flames of envy in ignorant and malevolent ſpirits.

In Argon.

10. *Medea* is called by *Apollonius*, the Prieſteſs of *Hecate* the Queen of hell; Surely all Witches and Magicians, who give themſelves to the knowledge of ſuch unlawful arts, are the Prieſts of Satan, the Prince of darkneſs. 11. *Medea* for the love of *Faſon* forſook her father, kindred, and country, and did undergo all the difficulties of a long voyage; I wiſh there were in us the ſame love of Chriſt; then we ſhould forſake all that is near or dear to us to follow after Chriſt our ſpiritual husband. 12. *Faſon* by hearkening to the counſel of *Medea*, obtained the golden Fleece, overcame the fiery-bulls and Dragons, and all other difficulties of his journey: by which we ſee that nothing is hard or impoſſible to him that will hearken to good counſel; whereas they that are head-ſtrong, and ſlight the counſel of the wiſe, fall into many inconveniencies. 13. In *Faſon*, we may ſee the nature of ingratitude; he that received both his life and happineſs from *Medea*, who for his ſake betrayed her father, killed her brother, forſook her friends and country, and undertook ſo long and dangerous a voyage, is at laſt forſaken

saken by him; ὡς ταχεῖα τῖς βεβτοῖς χάεις ῥίῤέει how quickly do good turns flow out of mens minds? 14. We see also the fading vanity of beauty, and how instable that love is which is grounded on it; *Jason* admired at first the beauty of *Medea*, and doted on it, but no sooner did her beauty begin to fail, but his affections fail also; therefore if men will be happy in their marriages, let them ground their love on vertue which is permanent, not on beauty which is frail and transient; *formæ gloria fluxa & fragilis, virtus clara æternaq: habetur.* 15. In *Jason* and *Medea*, we see how unfortunate those marriages are, where there is not true love and concord; for their jarring was the cause of all the miseries that befel them both; whereas on the contrary, there is no such worldly happiness as conjugal love and unity:

Sophocles. *Saluſt.*

ἁρμονία γὰρ γένει σωτηρία ὅταν γυνὴ πρὸς ἄνδρα μὴ δόχους ἔχῃ, *Euryp.*
Felices ter & amplius, quos irrupta tenet copula, neq; ullis divulsus querimoniis ſuprema citius ſolvit amor die. 16. In the marriage of *Jason* with *Glauca* or *Creusa* we see what trust there is in worldly happiness; how quickly did the joy, splendor, and magnificence of that wedding end in sorrow, misery, and destruction? This life is but a wheel, and all worldly felicity as unstable as the Moon, the Wind, and Sea; great happiness saith the Poets, never stay with men, but are tost like ships in the sea by a storm, and at last drowned; ὁ μέγας ὄλβος ἐ μόνιμος ἐν βεβτοῖς, &c.

Horat. ὁ βίος πόνος. *Phocylides* *Euriyp. in Oreſt.*

MEDUSA. See *GORGONES.*

MEGÆRA, See *EUMENIDES.*

MEGARA.

SHe *was the daughter of* Creon *King of* Thebes; *when* Erginus *the Orchomenian tyrant, had impoſed a heavy tribute upon the Thebans, they were ſubdued by* Hercules, *who kill'd their King, and maſtered their City; for which good ſervice* Creon *beſtowed his daughter* Megara *upon him; but when* Hercules *had ſtayed longer in hell than he intended,* Lycus *invaded the Kingdom of* Thebes, *and was offering violence to* Megara, *who refuſed to marry him; but* Hercules *in the interim returning from hell*

Hygin. Fab. Poet. c. 23. Senec. in Herc. fur. Euryp. in Herc. fur.

hell killed Lycus, *reſtored* Creon *to his Kingdom*: *but* Juno *being angry at the death of* Lycus, *made* Hercules *mad, who in his fury killed* Megara, *and his own children by her.*

The INTERPRETER.

In Phocic. 1. Pausanias writes, that *Hercules* did not kill *Megara*, and her children, but put her away, becauſe, παίδων ἐστερημένον ἦν ἑαυτῆς, having loſt the children which he had of her, he thought that the marriage was not lucky, but made againſt the will of God. Thus men when they are willing to be rid of their wives, uſe to make many pretences, but if ſterility cannot break the bond of Wedlock, much leſs ſhould the death of our children, ſeeing God who gives us children, may when he pleaſeth take them from us: therefore our Saviour tells us, that no man can put away his wife except it be for adultery. 2. *Megara* complains in *Moſchus* that *Hercules* employed the bow and arrows which *Apollo* beſtowed upon him, in murthering his own children, ἐς τόξοισιν ἃ οἱ πόρεν αὐτὸς Ἀπόλλων. By this may be meant, that *Hercules* children wer killed by the Sun beams, called *Apollo*'s arrows, for the heat of the Sun is the cauſe of burning and peſtilential feavers; and *Hercules* being the ſame that the Sun is, as we ſaid before, he is ſaid to kill his own children, becauſe the Sun is the author of generation, and ſo he is of corruption alſo, deſtroying all his children, whom he hath begot; and as *Hercules* converted the bows and arrows he received from *Apollo*, to the deſtruction of his wife and children, ſo, many men abuſe the gifts which God hath beſtowed on them to their own and their friends ruin; ſo Princes many times abuſe the Sword which God hath given them, and let fly the arrows of authority and power, not againſt the enemies of the State, but againſt their own ſubjects their politick children. So Miniſters employ oftentimes the arrows of Gods word, not againſt hereticks, but againſt their own flocks, of which they ought to be ſpiritual husbands. Thus as *Caſſandra* calls *Hercules*, τεκνοφονεὺν, ſo may we call ſuch Magiſtrates and Miniſters. 3. *Hercules* that was wont to be called, the driver away of evils, the Saviour of the world, is now become the fury, and murtherer

Moſchus 3. *Idyll.*

In Lycophrone. ἀλεξίκακος καὶ σωτήριος.

herer of his own wife and children; by which we see what
ruſt is to be given to the arm of fleſh: truſt not therefore
n Princes, nor in any ſon of man, for there is no help in
hem; if the wife and children cannot truſt in their own fa-
her, and in ſuch a father, who had ſubdued ſo many mon-
ſters, relieved ſo many captives and priſoners, and reſcued
o many from the jaws of death, what madneſs is it to truſt
n any except in him, who will never leave us; but when
father and mother forſake us, he will take us up. 4. In the
very nick of time, when *Lycus* had thought all was his own,
and was going to murther *Megara* and her children, *Hercu-
les* returns, whom he thought had been loſt, and kills him,
and reſcues his friends; which was a very ſudden and
ſtrange change. Thus, while the wicked think they are in
greateſt ſecurity, they are in greateſt danger; and when they
cry, peace, peace, ſudden deſtruction cometh. Let us not
then with thoſe naughty ſervants in the Goſpel, fall a beat- *Mat.* 24.
ing of our fellows, and ſay, Our maſter is gone into a far 48,49,50.
country, and deferreth his coming, I tell you, ſaith Chriſt,
he will come in an hour when the ſervants think not, and
will give them their portion with hypocrites, *Raro antece-* *Horat.*
dentem ſceleſtum deſeruit pede pœna claudo: and ſo we ſee that
God is moſt ready to help us, when we are moſt ready to
deſpair, and moſt near to deſtruction, *Ubi deficit humanum* *Phil. Jud.*
auxilium, ibi incipit divinum præſidium. 5. How vain a
thing is it for man to preſume of his own ſtrength, or to
think himſelf ſecure in the world? *Hercules* who had ſub-
dued all the monſters and difficulties he encountred with,
is at laſt ſubdued by his own madneſs, this may teach us all
moderation and circumſpection, and always to be fearful
and doubtful of our ſelves, to work out our ſalvation with
fear and trembling. Let him then who thinks he ſtandeth
take heed leſt he fall. 6. In *Lycus* we ſee the unhappineſs
and fearful end of Tyrants, he that intended the ruine
of *Megara*, and her ſons, and of the Thebans with *Creon*
their King, is himſelf ſuddenly deſtroyed by *Hercules*; thus
in Gods juſt judgment tyrants and men of blood ſhall not
live out half their days, nor ſhall they die *ficca morte*, as *Juvenal.*
the Poet ſaith; the meaſure they mete to others, ſhall be
meaſured to themſelves, & they ſhall fall into the pit they
digged

digged for others. What ends *Saul*, *Achab*, *Dionyſius*, *Alexander*, *Hannibal Scylla*, *Marius*, and other tyrants have made, may be ſeen in Hiſtories. 7. *Hercules* who had done ſo much good to the world, whoſe whole life was a continual toyl to do others good, is at laſt rewarded with malice, envy, diſgrace, and miſery; thus was *Scipio*, *Cicero*, and others rewarded by the Romans; *Themiſtocles*, *Alcibiades*, *Lycurgus*, *Theſeus* and *Solon* by the Grecians. The ways to vertue are hard and full of difficulty, ſubject to envy and obloquy; as the Sun is many times obſcured with clouds, ſo is felicity and vertue with malice; as *Hercules* then was perſecuted by *Juno*, ſo is vertue by envy; but let us take heed we prove not ſo mad as *Hercules*, who killed his wife and children, by which laſt act, he diſgraced all his former actions, and clouded their glory, ſo that his light went out in a ſtinking ſnuff; it is not enough to begin well, he that continueth to the end ſhall be ſaved, *Exitus acta probat*. 8. *Hyginus* writes that *Hercules* having come to himſelf again, went to know of *Apollo* how he might be expiated from the murther of his wife and children, who receiving no anſwer from *Apollo*, in anger carried away his *Tripus*, which *Jupiter* cauſed him to reſtore again, and for this ſacriledge was made a ſlave to Queen *Omphale*: too many are like *Hercules*, when they cannot obtain their wiſhes of God, preſently they fall into open impiety, whereas God many times defers to hear us, that he may try our faith, patience, and perſeverance; here is alſo a notable example of divine vengeance upon ſacriledge: if the Gentile gods were ſo ſevere againſt it, will the true God with patience ſuffer it? 9. *Pauſanias* ſaith that *Apollo*'s Prieſt would not give any anſwer to *Hercules*, becauſe he was polluted with blood; ſo odious was the ſhedding of blood among the Gentiles that *Æneas* would not preſume to touch his houſhold gods till he had purified himſelf from the blood of the Grecians, as *Virgil* ſheweth:

L. 1. Fab. 32.

Τὸν δ' ἀφίμωτον τὸν τείποδα δι' ἐπιτὸ ναὸν φέρειν ἔξω.

Pauſan. in Phoc.

Διὰ τὸν φόνον. *In Phoc.*

Æneid. l. 2.

Me bello è tanto digreſſum & cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.

In Herc. fur.

So *Seneca*, *Nate manantes prius manus cruenta cæde, & hoſtili expia*; So it was held abomination to offer any thing to the gods with unwaſhed hands, therefore *Homer* holds it altogether unlawful for any man polluted

Χερσὶν ἀνιπτοισιν.

with

with blood, εὐχεπίαις, to make vows or prayers, and yet how many Christians are there, who make no scruple to come in Gods presence though their hands are full of blood? 10. The same *Pausanias* writes, that *Hercules* was cured of his madness which *Juno* caused in him, by the help of *Minerva*, for she struck him with a stone called *Sophronistera*, by which he fell asleep, and so recovered; *Juno* that is, riches, makes men oftentimes mad, but a blow with a stone from God, that is affliction, makes them sober again; for σωφρονεῖν, which gave the name to this stone, signifieth to grow wise, and to repent; *Hercules* then was more beholding to *Minerva* than to *Juno*: and so are we more beholding to learning than to wealth; What was *Hercules* without *Minerva*, but a mad man? And what is strength without wisdom, but fury and violence; *Hercules* of himself in the confidence of his strength could go down to hell; but without *Minerva* he could not return from thence; a strong bodied man is fit to undergo a danger, but it is wisdom that takes him off again: it was *Minerva* that assisted *Hercules* to kill the Hydra; it is not so much strength as wisdom, that will subdue the many-headed multitude; Though *Achelous* be backed by *Mars*, yet he shall be forced to submit to *Hercules*, if he be assisted by *Minerva*.

Iliad. 6.

In Bœotic. ὑπὸ Ἀθηνᾶς ἐπέλαβεν αὐτὸν ὕπνος τῷ λίθῳ.

Ἡρακλεῖ Ἀθηνᾶ παρέσχε τῷ ὕδατι τοξεύοντι. *Paus. Eli.* Ἡρακλεῖ συμμαχὸς Ἀθηνᾶ. &c. *Idem.*

MELEAGER.

HE *was the Son of* Oeneus *King of* Caledonia, *and of* Althæa; *when he was born his mother saw the three fatal Sisters by the fire, holding a stick in their hand of the same length with the child, which* Althæa *kept carefully; It fell out afterward that* Oeneus *offered a sacrifice of his first fruits to all the gods except to* Diana: *who being offended at this, sent a Bore into* Ætolia, *which wasted the Country. This Bore* Meleager *by the help of the country young men, and of* Atalanta, *whom afterwards he married, killed, and presented her with the Bores head, because she was the first that wounded him: but falling out about this with* Althæa's *two brothers, killed them both: at which* Althæa *run mad, and flung the fatal stick in the fire, which being burned,* Meleager *also died, being scorched with a fire in his bowels.*

Hom. Il. 9. *Diod. Sic. l.* 4. *Paus. in Arc. Ovid. Met.* 8. *Nat. Com. l.* 7. *c.* 3. *Apol. l.* 1. *Hygin. fab.* 174.

Iliad. 9. 1. THe ſacrifice that *Oeneus* offered to the gods, is called by *Homer* θαλύσια, the firſt fruits, from θάλλω, to make green; becauſe by their bluſhing the fruits grew green and did flouriſh. Here was ſee the religion of the Gentiles; who would not enjoy any thing of the ground, or count it there own, till they firſt had offered the firſt-fruits to their gods; neither would they taſte of any thing in their feaſts or ſuppers, until they had firſt offered ſome ſhare thereof to *Lar*, and their other gods, which was called *Libare*; what a ſhame then is it for Chriſtians to devour all and give nothing to the poor? For this is to give to God himſelf, there-
Mat. 25. fore Chriſt ſaith, When I was hungry you fed me. God
Pſal. 50. ſtands not in need of our victuals, he hungers not, and if he were hungry, he would not tell us; for all the beaſts upon a thouſand mountains are his; onr goods then are nothing to him, but to the Saints that are upon the earth. 2. *Oeneus* either out of negligence, or out of forgetfulneſs, did not ſacri-
Hom. Il. 9. fice to *Diana* ἠλάσκετ' ἢ οὐκ ἐνόησεν, ſaith *Homer*, therefore was he plagued with a great and cruel Bore, which he calls
δένδρεα μακρά. σὺν ἄγριον ἀργιόδοντα, a wild Bore with white teeth, overthrowing from the roots the tall trees; thus we ſee the cauſe of all miſeries and calamities that befall Kings and King-
Horat. doms, to proceed from the neglect of Gods ſervice; *Dii*
Θῆκε πο- *multa neglecti dederunt Heſperiæ mala luctuoſa*; the Poet ac-
λυπήνε- knowledgeth the neglect of the gods, to be the cauſe of all
λαδον. the civil wars and plagues of *Italy*. 3. The Bores head
Hom. Il. 9. which *Meleager* gave to *Atalanta*, was the original of a great war between the *Curetes* and the *Ætolians*. Of ſmall ſparkles proceed great flames; therefore it is wiſdom in States to reſiſt the firſt motions of quarels, and to nip ſtrife and jars in the bud; as in the diſeaſes of the natural, ſo likewiſe of the politick body, it is wiſdom *Venienti occurrere morbo*, to prevent the malady. 4. This bore is called by *Ovid*,
Famulus vindexque Dianæ. the ſervant and revenger of *Diana*; indeed all creatures are the ſervants of God, ready to revenge his quarrels, and to execute his vengeance upon all workers of iniquity: witneſs this Calydonian Bore, & the Erymanthean; which *Hercules* killed;

illed: the Bull of *Crete*, the two Bears that killed the children who mocked *Eliſha*; the Lice, Caterpillars, and Locuſts of *Ægypt*. 5. *Sabinus* thinks that this was no Bore, but a notorious thief, who robbed travellers, and killed them, and did much infeſt the whole Country of *Ætolia*; and this is not unlikely, for Poets uſe to clothe true ſtories with ſuch fictions: and the more likely, becauſe ſo many of the Princes of *Greece* met, and aſſembled their forces to ſuppreſs him: as *Jaſon*, *Theſeus*, *Peritheus*, *Lynceus*, *Neſtor*, *Pollux*, and many others whoſe names are ſet down by *Nat. Comes*. 6. This Bore rooted up the trees; and deſtroyed the Vineards of *Ætolia*: The Church of Chriſt, which is the Vineard, hath many ſuch Bores, not only out of the Forreſt, that is, open and outward perſecutors, but alſo Hereticks within which eat up the grapes, and many times lay the Lords Vineyard waſte: It is a good wiſh of *Sabinus* that the Chriſtian Princes would do as *Meleager* and his company, aſſemble a general Synod, and deſtroy theſe Bores. 7. Here we ſee what a fearful thing it is for children to procure their Parents curſes, by the example of *Meleager*, who as *Lucian* ſaith, conſumed and pined away, as the fatal ſtick did in the fire; for I believe that *Althæa* uſed ſome magical imprecations againſt her ſon, in that ſhe prayed to *Pluto* and *Proſerpina* to deſtroy him for killing of his uncles; although I know that magical words, charms, and imprecations are of no validity; and that witches do abuſe and delude people with ſuch tricks: yet I alſo know that in Gods juſt judgments, he permits the curſes of the Parents to fall upon the Children: witneſs the curſe of *Noah* againſt *Cham* and his Poſterity. 8. That *Meleagers* body did pine and conſume away at the burning of the ſtick is either a meer fable, or elſe an illuſion of Satan, who oftentimes is permitted by God to inflict diſeaſes on mens bodies, and delude his witches by cauſing them to make the Images of the ſick party, and ſtick them with needles or pins, or melt them at a ſoft fire, as if theſe actions were the cauſes of their diſeaſes: whereas there can be no action or effect produced without contact, and a proportionable diſtance between the agent and the patient, and both undar the ſame *Genus*, or in the ſame predicament: an example of this illuſion we

In Ovid. Metam. of a man called *Aper*, ſee *Martial*, *Non cænat ſine apro noſter*, &c. *Epig.* 7. *Epig.* 50. *l.* 7 *c.* 3. See *Apollodor. l.* 1.

ἀπομαεγνδές, *in conv-Lap.* The three fatal ſiſters by the fire, were three witches in their form, inchanting *Meleager*.

Boeth. Hiſt Scot. have in *Boethius* his Scottiſh Hiſtory of King *Duffus*, whoſe image of wax was found in a Witches houſe upon a wooden ſpit by the fire melting, which was held the cauſe of the Kings long pining ſickneſs whoſe body waſted away with ſweating, as the wax melted by the fire: this was a meer Satanical illuſion, as *Wierus* ſheweth in this and many others. *Virgil* ſpeaks of this old conjuring illuſion:

De Lamiis l. 3.

Limus ut hic dureſcit, & hæc ut cera liqueſcit
Uno eodemque igni, ſic noſtro Daphnis amore. So *Ovid.*
Devovet abſentes, ſimulachraque cerea fingit;
Et miſerum tenues in jecur urget acus.

Eclog. 8.

In Epiſt.

If then the melting of ones image in wax cannot cauſe the pining of the body, much leſs could the burning of a ſtick, which had no relation to *Meleager*, be the cauſe of his ſickneſs and death. 9. The ſiſters of *Meleager* were turned into the birds *Meleagrides*, which we take to be the Turky or Ginny Hens, either becauſe there be great ſtore of thoſe birds about that place where *Meleager* was buried, or becauſe thoſe are melancholly and ſad birds, expreſſing the ſorrow of *Meleagers* ſiſters for his death: by this alſo they would ſignifie, that too much ſorrow makes men degenerate from their own nature, and for the preſent to be void of reaſon.

Ovid. Met. 8.

Ælian. de animal. l. 4 c. 42.

MELICERTA, See *INO.*

MEMNON.

Ovid. Met. 13.
Strab. l. 15
Nat. Com. l. 6. c. 3.
Phil. l. 1. de imag.
Hom odyſ. 11.
Pind. Nem. 6.
Smyrnæus in paralip.
Pauſ. in Phoc.

HE *was the ſon of* Tithon *and* Aurora, *and King of ſome part of the Eaſt, who with an Army aſſiſted* Priamus *in the Trojan war, but was killed by* Achilles; *when his body was put in the fire, he was by the prayers of* Aurora *turned into a bird, which, with divers other birds, flew out of the pile; theſe birds come by flocks every year out of* Ethiopia *into* Ilium, *where they uſe to fight and kill one another near the Sepulchre of* Memnon.

The

1. MEmnon was said to be the son of *Aurora*, either because he was of a red and fresh colour, as the morning useth to be, or because he lived, & was born in the Eastern part of the world, where the morning first appeareth; therefore the Eastern people are called *Memnones* in the Poets, and *domus Memnoniæ*, in *Propertius*, signifie either the Eastern countries (so *Susa*, the chief City in *Persia*, is called in *Herodotus Memnons* City) or else *Ethiopia*, for *Memnon* is called an Ethiopian in *Catullus*, and black in *Virgil*; except he mean the Egyptian *Thebes* where *Memnons* statue stood, which every morning at the appearing of the light, made a pleasant sound, as it were rejoycing at the sight of his mother *Aurora*; this might be done by Art, for the image being of a great height, and having some small hole in it to receive the wind, which commonly bloweth in those parts most in the morning, might cause this sound, being the Image was of hollow brass; but however this sound was caused, whether by Art, or by Magick, it may let us see what a shame it is, that a dumb image should seem to sing and rejoyce at the light of the morning and approach of the corporal Sun, and we, who are the lively images of God, to make no sign of joy at the morning light of the Gospel, and approach of the Sun of righteousnes. 2. *Aurora* wept bitterly for the loss of her son *Memnon*:

Luctibus est Aurora suis intenta, piasque
Nunc quoque dat Lacrymas, & toto rorat in orbe.

By this they might mean that the morning is dewy, and in those parts, the moysest time of the day, and withal that the affection of mothers to their sons is great, and that he was a dutiful son, and a Prince of great worth, who is thus bewailed by a goddess. 3. In that they write certain birds called *Memnones* did arise out of *Memnons* ashes, this was only to flatter and comfort his sorrowful friends; for so the Poets by their fictitious transformations used to claw Princes, when they lost their friends, as if they were not mortal like other men: but by this and such like metamorphoses they are convinced of the truth of the Resurrection,

Auroræ filius. *Virg. l.* 1. *Memnonia regna, id est orient.* *Lucan. l.* 3. *l.* 1. *El.* 2. Μεμνόνειαν ἄστυ. *l.* 5. *Nigra Memnonis arma.* *Æn.* 1. Μέμνων ἀντέλλων ἐὴν ἀσπάζεται ἠῶ. *Diony. orb. descript.* *Aurora ab aura.* *Tacitus* saith, it was of stone. *An. l.* 1. *c.* 68. *& vocalem sonum reddidit.* *Ovid. Met.* 13. these birds were painted on the Cloak of his Statue. τῇ χλαμύδι ὄρνιθες εἰσὶν ἐπιγεγραμμέναι. *Paus. in Phoc.*

Boeth. Hist Scot. have in *Boethius* his Scottish History of King *Duffus*, whose image of wax was found in a Witches house upon a wooden spit by the fire melting, which was held the cause of the Kings long pining sickness whose body wasted away with sweating, as the wax melted by the fire: this was a meer Satanical illusion, as *Wierus* sheweth in this and many others. *Virgil* speaks of this old conjuring illusion:

De Lamiis l. 3.

Eclog. 8. *Limus ut hic durescit, & hæc ut cera liquescit*
Uno eodemque igni, sic nostro Daphnis amore. So *Ovid.*
Devovet absentes, simulachraque cerea fingit;

In Epist. *Et miserum tenues in jecur urget acus.*

If then the melting of ones image in wax cannot cause the pining of the body, much less could the burning of a stick, which had no relation to *Meleager*, be the cause of his sickness and death. 9. The sisters of *Meleager* were turned into the birds *Meleagrides*, which we take to be the Turky or Ginny Hens, either because there be great store of those birds about that place where *Meleager* was buried, or because those are melancholly and sad birds, expressing the sorrow of *Meleagers* sisters for his death: by this also they would signifie, that too much sorrow makes men degenerate from their own nature, and for the present to be void of reason.

Ovid. Met. 8. *Ælian. de animal. l. 4 c. 42.*

MELICERTA, See *INO.*

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MEMNON.

HE *was the son of* Tithon *and* Aurora, *and King of some part of the East, who with an Army assisted* Priamus *in the Trojan war, but was killed by* Achilles; *when his body was put in the fire, he was by the prayers of* Aurora *turned into a bird, which, with divers other birds flew out of the pile; these birds come by flocks every year out of* Ethiopia *into* Ilium, *where they use to fight and kill one another near the Sepulchre of* Memnon.

The

MEmnon was said to be the son of *Aurora*, either because he was of a red and fresh colour, as the morning useth to be, or because he lived, & was born in the Eastern part of the world, where the morning first appeareth; therefore the Eastern people are called *Memnones* in the Poets, and *domus Memnoniæ*, in *Propertius*, signifie either the Eastern countries (so *Susa*, the chief City in *Persia*, is called in *Herodotus Memnons* City) or else *Ethiopia*, for *Memnon* is called an Ethiopian in *Catullus*, and black in *Virgil*; except we mean the Egyptian *Thebes* where *Memnons* statue stood, which every morning at the appearing of the light, made a pleasant sound, as it were rejoycing at the sight of his mother *Aurora*; this might be done by Art, for the image being of a great height, and having some small hole in it to receive the wind, which commonly bloweth in those parts most in the morning, might cause this sound, being the image was of hollow brass; but however this sound was caused, whether by Art, or by Magick, it may let us see what a shame it is, that a dumb image should seem to sing and rejoyce at the light of the morning and approach of the corporal Sun, and we, who are the lively images of God, to make no sign of joy at the morning light of the Gospel, and approach of the Sun of righteousness. 2. *Aurora* wept bitterly for the loss of her son *Memnon:*

Luctibus est Aurora suis intenta, piasque
Nunc quoque dat Lacrymas, & toto rorat in orbe.

By this they might mean that the morning is dewy, and in those parts, the moysteſt time of the day, and withal that the affection of mothers to their sons is great, and that he was a dutiful son, and a Prince of great worth, who is thus bewailed by a goddess. 3. In that they write certain birds called *Memnones* did arise out of *Memnons* ashes, this was only to flatter and comfort his sorrowful friends; for so the Poets by their fictitious transformations used to claw Princes, when they lost their friends, as if they were not mortal like other men: but by this and such like metamorphoses they are convinced of the truth of the Resurrection, for

Auroræ filius. *Virg. l.* 1. *Memnonia regna, id est orient.* *Lucan. l.* 3. *l.* 1. *El.* 2. Μεμνόνειν ἄστυ. *l.* 5. *Nigra Memnonis arma.* *Æn.* 1. Μέμνων ἀντέλλοντος ἠὼν ἀναδέζεται ἠῶ. *Dion. orb. descript.* *Aurora ab aura.* *Tacitus* saith, it was of stone. *An. l.* 1. *c.* 68. *& vocalem sonum reddidit.* *Ovid. Met.* 13. these birds were painted on the Cloak of his Statue. τῇ χλαμύδι ὄρνιθες εἰσὶν ἐπιγεγραμμέναι. *Paus. in Phoc.*

for if they would have men believe that birds did arise, and live out of the ashes of dead *Memnon*, why should they deride the doctrine of the Resurrection, that God in the last day will raise us out of the dust of the earth, as he made us of the dust of the earth ? 4. To shew what a great loss the death of *Memnon* was, and how excellent a Prince he was like to prove, had not death taken him away in his youth, the Ethiopians did use to bewail him every year, and they fegin that certain birds used every year to flock from *Ethiopia* to *Ilium* where *Memnons* tomb is; these birds from him are called *Memnonidæ*, who killing each other, do as it were sacrifice themselves to his ghost; besides, he was held to be the son of *Jupiter*, as all excellent men were, and his father ordained that the day of his death should be celebrated with mourning and fasting; this was called *Apastia*; and not only at his tomb in *Ilium*, but also at his Palace in *Persis* or *Susa*, every fifth year did these Memnonian birds meet and destroy one another. 5. It is most probable that the sound, which this Image of *Memnon* made every morning in the Temple of *Serapis*, was not artificial, but diabolical; for *Tacitus* writes, that it uttered certain words, and *Cambyses*, having taken *Thebes*, caused the Image to be opened, supposing to have found within it some musical engine, but found nothing; for after a part of this Colossus was demolished, either by *Cambyses*, or by earthquake, it retained its sound notwithstanding, as *Juvenal* intimates: *Dimidio magicæ resonant ubi Memnone chordæ*; where the old Scholiast thinks that this Image held in his hand a Lute or Harp which made the sound; but that needs not, for the Image might make a sound like a Harp, or any other stringed Instrument; and so *Juvenal* is to be understood; but my conceit is, that this sound might be caused without magick, either by some small hole receiving the wind, as I said before, or else by the heat of the sun beams entring into the mouth of the Image, and rarifying the moyst air within, which requiring more room, might cause a sound, as we see in fruit and green wood heated by the fire: and the rather I suppose this to be so, because *Pliny* writes, that it sounded only when the sun beams shined on it in the morning, and that the sound which it made was confused,

Rhodig. l. 22. c. 5.

ἀπαξία ab α & ταξις seu ἀπὸ τῶν ἱδίων, *Vesci.*

Anal. l. 2. πέπλωκεν σεισμῷ γενέσθαι. *Strab. Vet. Schol. in Sat. 15. Juven. Lubinus & Britauric.*

Contactum solis radiis crepare dicunt. l. 36.

or

or a crackling only : and though ſome part of it was demoliſhed, yet in the parts left there might be ſome hollow places for containing, and ſome ſmall vents for letting out the dilated air ; for doubtleſs the Egyptians were a witty people, and their Prieſts good Philoſophers, who becauſe they could do many rare things beyond the reach and reaſon of the Vulgar, were accounted Magicians. Who knows not that *Egypt* is, as *Macrobius* calls her, the mother of Arts? and therefore the Egyptians are called learned by *Apuleius*; to them we are beholding for the knowledge we have of Aſtronomy, Geomerty, Arithmetick and other Sciences; and it was of old the general Colledge of the world, whither all nations reſorted for knowledge. 5. *Smyrnæus* tells us that *Aurora* at the death of her ſon, covered her ſelf with clouds, and groaned pitifuly, the earth waxed horrid with darkneſs, the ſwift winds, at the command of *Aurora*, carried the body of *Memnon* into the Camp of *Priamus*; the air lamented, the ſky on all ſides groaned, and the drops of bloud which fell from his body were turned into the river *Paphlagonius*: which every year upon the day of his death is bloudy : theſe, and ſuch like hyperbolical ſpeeches are but flattering expreſſions, to ſhew the excellency of the dead party, and to comfort the ſurviving friends, as is ſaid: and perhaps in theſe might be ſome Satanical illuſions, and ſome Philoſophical truths: for the ſad morning commanding the winds, is to ſhew us that ſtorms are ingendred then when the air is clouded : the groaning of the air is to expreſs the roaring of the winds. 7. *Memnon* may ſignifie the memory which is begot of *Aurora*, becauſe our memory is moſt active in the morning : he ſaith that he was nurſed by the *Heſperides*, near the Ocean, becauſe the ſtars which are meant by *Heſperides*, have an influence upon the memory, and the ſame memory conſiſteth in a moiſt brain, which is the cauſe that children have better memories than old dry men, which may be meant by the breeding of *Memnon* near the ſea ; Ἑσπερίδες θρέψαντο παρὰ ῥόον ὠκεανοῖο. 8. *Memnon* having wounded *Achilles*, bragged that he was a better man than he, becauſe his mother *Aurora* was a more honourable goddeſs than any of the *Nereides*, meaning *Thetis*, the mother of *Achilles*, which dwelt among the fiſhes,

Eruditi. In Paralip. l. 2.

Καλυψαμένη νεφέεσσιν ἑὸν πάχεος, &c. θεοὶ ἤντυον ἀμφὶ αἰθὴρ ἔστενε, αἱματόεσσα.

Μέμνων ἀ μέμνημαι. *Præt.* τῷ μνάομαι. Ἑσπερίδες θρέψαντο. *Smyrnæ, l. 2.*

φερεσσέφα *Smyr. l. 2.*

and commanded the Whales; νάιε ὁμῶς κήτεσι μετ' ἰχθύσι πᾶσι ἄνασσε· where we may see how quickly men are puft up with a ſmall ſucceſs; little knew *Memnon* that he was preſently to receive his deaths-wound, by the hands of him he ſo much ſlighted;

Æn. 10. *Neſcia mens hominum fati ſortiſque futuræ,*
Et ſervare modum rebus ſublata ſecundis.

Nobilitas ſola eſt ac unica virtus. Juven. Cicero.

And as great vanity is it for men to brag of their gentility or noble parentage, for vertue is the only true nobility; *Et genus & proavos, & quæ non fecimus ipſi, Vix ea noſtra voco*; he that hath nothing to brag of but his Parents nobility, brags of that which is none of his; a man that brings honour to his poor Parents, is in better condition, then he that obſcures his noble extraction, by his baſe carriage; *Ego meis majoribus virtute mea præluxi.* *Achilles* was the ſtronger man, though his mother was not to compare to *Memnons*, or the celeſtial goddeſſes. 9. *Philoſtratus* writes that *Memnon* vowed and dedicated his hair to the river *Nilus*.

Fluvii dicebantur. ποταμοὶ θεοί.

It was the cuſtom of the Greeks and Romans, that when their youth had left growing, to cut their hair (which till then they kept) to their country rivers as being the chief auther of their food and conſervation, which conſiſted in moyſture, for they drunk water only, and were fed upon liquid meats. So *Pelias*, the father of *Achilles*, dedicated his ſons hair to *Sperchius*, a river in *Theſſaly*: which ceremony *Alexander* imitated in the funeral of *Hephæſtion*. So *Theſeus* in *Plutarch*, and *Nero* in *Suetonius*. This cuſtom doubtleſs the Gentiles did borrow from the Nazarites: but to no god did they dedicate their hair more than to Æſculapius; *Accipe laudatos juvenis Phœbeiæ crines*; and yet he had too much of his own. This is the cuſtom of men, to give moſt to thoſe that have leaſt need, whereas the poor are ſuffered to ſtarve: *Semper eris pauper, ſi pauper es, Æmiliane*; *Dantur opes nullis nunc niſi divitibus.* This dedication of the hair was called ſwearing; *Furataque multum barba tibi*; becauſe in dedications ſolemn oaths were uſed. 10. *Lucian* tells us that *Demetrius* undertook a journey of ſix months upon *Nilus*, and that againſt the ſtream, only to ſee the Eygptian *Pyramides*, and to hear *Memnons* Statue. We ſee what pains men take to ſatisfie their phanſies,

Hom. Il. l. 13. Stat. l. 3. Syl. Plutarch. Sueton. Numb. 6. Stat. Syl. l. 3. Martial. Stat. l. 2. Syl. ἀνεπτλευκει κατὰ τὸν Νεῖλον, ἐν Τοπαρ.

but

but will undertake no toil to gain heaven; he did undergo this journey to hear a ſtone image ſpeak, and we will ſcarce ſtep out of our doors to hear Chriſt, the living Image of God ſpeak in his Word; and whereas *Lucian* writes that he heard this Image utter certain Oracles in Verſe, this he writes in a mocking way; yet Images have oftentimes ſpoke, either by Satan, or boys within them. *In Philopſ.* τραγῳδῶν Αἰθίοπων

11. When *Pindarus* calls *Memnon* the Ethiopian Captain; and other Poets write that he came out of *Ethiopia*; We muſt not conceive that they meant the African *Ethiopia*, for the ſuperiour of the Abyſſins had no commerce with the Trojans, aud much leſs the inferiour beyond the line; being not known to the Ancients, as may be ſeen in *Ptolomy*: but they meant the Aſian or Indian *Ethiopia*, under which they comprehend *Perſia*, *Arabia*, and *Eygpt*; of theſe two *Ethiopia*'s *Seneca* ſpeaks; *Titan binas propinqua tingit Æthiopias face*; So *Strabo*, ſo *Homer*; *Pyth. Od. 6 & Nem. 6.* *In Herfur. Strab. l. 1. Odyſſ. l. 1.*

Αἰθίοπας τοι δίχθα δεδαίαται ἀνδρῶν
Οἱ μὲν δυσομένου ὑπερ ἰόντος, οἱ δ' ἀνιόντος.

The one *Ethiopia* lyeth under the Sun ſetting, the other in the Eaſt: *Memnon* then came out of *Perſia*, not out of *Africa*,; ſo the Queen of *Ethiopia*, which came to ſee *Solomon*, came out of *Sabæa*, as *Theodoret* ſheweth; and *Sabæa* is called by *Procopius*, the Indian *Ethiopia*: for every remote country towards the South, was called *India* of old. If it be objected that *Memnon* was black, therefore an Ethiopian; I anſwer, there are many other people black beſides the Ethiopians: neither was he properly black, but of a ſad red colour, which is in Poets frequently called black, and black again is called red. So *Virgil*, *Et nigræ violæ, ſunt & vaccinia nigra; vaccinia nigra leguntur.* So in *Homer* the waters purple colour, is by his interpreter expounded black: therefore *Memnon* was not of the night colour, as *Gellius* calls him, but he had a flowry purple in his blackneſs, ſaith *Philoſtratus*; ἐν ἀνθῷ μέλαν ὑποφαίνει τὸ ἄνθος, therefore is he called the ſon of *Aurora*; as repreſenting his mothers colour. *In 3 Reg. 9. 32. l. 1. de bel. Perſic.* *Eclog. 10. Eclog. 2. Nocticolor l. 9. c. 7. Phil. l. 1.* φαεννὰς υἱὸν Ἀῶς. *Vocat. Pindar. Od. 2. Olymp.*

MENELAUS, See *HELENA*.

MINER-

MINERVA, or *PALLAS*.

SHe was the daughter of Jupiter ; *begot of his brain without the help of woman, and was held to be the goddess of wisdom, learning, and art : she found out the use of oyl, therefore was chosen by* Athens *to be Patroness of their City, which she called by her own name* Athene ; *she invented the use of wool, of spinning and weaving ; and because* Arachne *in this art durst contend with her, she was by* Minerva *turned into a spider.*

The INTERPRETER.

Minerva was called *Jupiters* daughter, to shew that wisdom and learning are Gods special gifts ; she was begot of his brain, because the brain is the seat of wisdom and learning ; without the help of women, because wisdom comes not by generation, but by infusion, study, and experience : and women for the most part are hinderers, not furtherers of wisdom and learning: therefore she is said to be a perpetual Virgin, because men that live a single life have fewest avocations from the studies of wisdom and knowledge : she came out of *Jupiters* head armed, to teach us, that a wise man is always armed against all assaults and violence of fortune. 2. She is called *Tritonia*, the daughter of *Neptune*, because she was bred by *Triton* ; or rather, by these Poetical terms of the sea, they meant the dangers that wise and learned men are subject to ; or else, that men gather wisdom and knowledge out of dangers and troubles ; or by this name they may signifie, the three faculties of the soul, Memory, Will, and Vnderstanding ; or rather, the rational, irascible, and concupiscible powers of the soul : But I think rather, it is to shew that a wise or prudent man can guide himself ethically, his family œconomically, and the Common-wealth politickly. 3. *Minervas* Target called *Ægis*, as *Jupiters* was, is clear and smooth like glass, and hath *Gorgons* head set in it, with snakes about it ; both to signifie that wisdom is terrible to evil men, and that they fear and stand in awe of Wise men, as also that wisdom and sincerity are joyned together ;

ther ; which is expreſſed by the clearneſs of her Target : for wiſdom is conſpicuous to all : therefore they dedicated the Owl which ſeeth in the dark to her, becauſe wiſedom is able to diſcern obſcure things, and to find out abſtruſe Secrets. 4. They paint her with a Helmet and a Creſt, and a Cock upon the top of her Helmet: to ſhew that wiſdom is both the defence and ornament of a man, and that wiſe men are alſo vigilant with the Cock : but the Crow being a chattering bird, is hated by her, becauſe much pratling agreeth not with wiſdom, a wiſe man is ſeldom talkative : and becauſe a wiſe man knows how to command his ſpeech, *Minerva* is ſometimes painted with a Crow in her hand : and as ſhe hath a Cock on her head, ſo ſhe hath the Dragon at her feet, both which ſignifie the piercing ſight and vigilancy of wiſe men. 5. They make her ſupporting on her arm a round Target, and a long Spear in her hand : to ſhew that wiſdom rules and ſupports the world, and that the force of it is ſuch, that it is able to pierce the hardeſt and moſt difficult things that are, and can reach them, though never ſo far off. 6. They made her the Preſident of War, to ſhew us that wiſdom and learning are required in a Commander or Captain : they placed fear and terror by her, for theſe are unſeparable companions of war: and gave her a long cloak, called *Peplum*, to ſignifie the ſetled and ſedentary life of Students, and that wiſdom is ſtill joyned with gravity. 7. By *Minerva*'s help *Prometheus* ſtole fire out of Heaven, by which he brought many Arts to perfection ; becauſe wiſdom is the Inventer of Arts, and fire by its light and heat is the inſtrument whereby artificial things are produced. 8. Of old, in Academies and Colledges, they uſed to paint *Mercury* and *Minerva* cloſe together, which picture they called *Hermathena*, from *Hermes* and *Athene* ; to ſignifie that Wiſdom and Eloquence muſt not be ſeparated, but that Scholars ſhould ſtrive as well to have wiſe heads, as eloquent tongues. 9. They gave her a golden Helmet, ſometimes with a Sphinx upon the top of it, to ſhew that Wiſdom is glorious and ſhining, and withal that wiſe men uſe not to babble out ſecrets : for it is wiſdom in ſome things to play the Sphinx, and not to divulge all we know to all men promiſcuouſly.

cuously, Christ himself spake sometimes by Parables. 10. She is called *Pallas* from the Giant *Pallas*, whom she killed; or from πάλλειν, to shake or brandish, for so she hath been seen shaking of her spear: Therefore *Virgil* calls it *hastam trementem*; her image was called *Palladium*, which was sent from Heaven, and kept so carefully at *Rome* in *Vesta*'s Temple, that none had leave to see or touch it, but the Virgins that kept it. By shaking the Spear, I think may be meant, that wise Princes in time of peace, whereof *Minerva* had the charge, should exercise their arms, and not suffer their youth to live idly, and forget military discipline, lest their enemies take advantage by their security: as for the *Palladium*, that I acknowledge to be our Religion, which came down from heaven to us; which ought carefully to be kept in the Temple of *Vesta* where the sacred fire burned perpetually: The sacred fire of zeal and devotion is the means to preserve our Religion, especially if we be Virgins, that is, pure and holy: and we must not suffer prophane and ignorant men to meddle with the sacred function of the Ministry. When the Trojans lost their *Palladium*, they quickly after lost their City; so if we lose our Religion, we must also look to lose that City, whose Builder and maker is God. 11. She is called *Minerva*, from *monendo* and *minando*; for wise Governours should partly by admonitions, partly by threatnings rule their people, and subdue vice; and indeed, should be still shaking the Spear to keep disordered men in awe, whom they should affright with the *Gorgon* head of the Law, by which their authority should be reverenced, as *Minerva* was feared for her Spear, and terrible buckler. 12. The Olive was dedicated to *Pallas*, and with the leaves thereof she was crowned; and at *Athens* a golden Lamp was dedicated, in which oyl did burn continually: both because she found out the use and way of making oyl: as also to shew us that Wisdom is the light and Lamp of the mind, and that neither it nor learning can be attained to without lucubration, study, and spending of much oyl and light. 13. At certain Feasts of *Minerva* in *March*, the Maids were wont to be served by their Mistresses, as in the Saturnals the Men-servants by their Masters: The serving-

Maids

Maids claimed this as their due from *Minerva*, becauſe it was by them that the works of her invention were performed, as ſpinning, ſowing, and weaving: by this ſervants were comforted and incouraged in their ſervice, and Maſters and Miſtreſſes were admoniſhed not to inſult over their ſervants; If this equity was obſerved among the Gentiles, much more ſhould it be among Chriſtians: For in Chriſt we know there is no difference between bond and free, maſter and ſervant. 14. *Minerva* was worſhipped upon the ſame altar, ſometime with *Vulcan*, ſometime with *Neptune*: to ſhew that Arts and Handy-crafts cannot be exerciſed without Fire and Water; and whereas *Vulcan* would have married *Minerva*, but could never get her good will, for ſhe was a perpetual Virgin, therefore ſhe was called ἀδμὴν, *quaſi* ἀδάματος, to ſhew that Wiſdom and Learning never die; by this we may ſee that the hotteſt and moſt furious Suiters that are, cannot overcome Chaſtity where it is joyned with Wiſdom: for this cauſe *Minerva* is armed, to ſhew how Virgins had need to ſtand upon their guard, for they ſhall not want *Vulcans* to aſſault them. 15. *Juno*, *Venus*, *Minerva*, ſtrove once who ſhould be accounted moſt beautiful; *Paris* was Judge, to whom *Juno* promiſed a wealthy, *Venus* a beautiful, but *Minerva* a wiſe wife; *Paris* preferred *Venus*, by which we ſee the folly of many young men, who in their Matches prefer fading beauty to wealth or wiſdom. 16. As *Athens* preferred *Minerva* to *Neptune*, and her Olive to his Harp; ſo ſhould all Chriſtian States and Cities prefer Peace to War, Tranquillity to Troubles and Civil Tempeſts, (whereof *Neptune* or the ſtormy Sea is an Emblem) and Spinning, Sowing, Weaving, Building, and other peaceable Arts which ſhe found out, to fighting, quarrelling, and deſtroying. 17. As there were certain Images dedicated to *Minerva* and *Mercury*, called *Hermathenæ*, ſo there were ſome erected to *Mercury* and *Hercules* together, called *Hermeraclæ*; to ſhew that theſe three, to wit, *Mercury*, *Hercules*, and *Minerva*, that is, Eloquence, Strength, and Wiſdom, are the three main Deities of States and Cities, and muſt be moſt of all ſought after and honoured by Princes. 8. *Minerva* had power over ſtorms, which the Poet ſheweth

in

in the first and second of his Æneids. He calls the storm which she sent against the Græcians, *Minervæ sidus*: She had power also over *Jupiters* thunder,

Ipsa Jovis rapidum jaculata e nubibus ignem:

By which I think he understood the Sun under *Minerva*'s name: for he by his heat of all the Planets hath the greatest power in causing storms and thunder. 19. As *Minerva*, the Goddess of Wisdom, was worshipped on the same Altar with *Vulcan*, the god of Fire; so let us not separate zeal from wisdom: but let us cherish the fire of zeal in our hearts, as well as wisdom in our heads; but some have zeal without knowledge, and some knowledge without zeal; this is to part *Vulcan* and *Minerva*. 20. *Homer* gives to *Minerva* a fiery Chariot, *Iliad*. 8. and describes her carrying of a golden Lamp, and holding out a beautiful light, *Odyss*. 19.

Χρύσεον λύχνον ἔχουσα φαεινὸν πειπλήσι ἐποῖσιν.

Yet he makes her invisible when she went up into *Diomedes* his Chariot, then she put on the dark Helmet of *Orcus*, so that *Mars* could not see her; by this is not only intimated that *Minerva* is the Sun, who is the light of the World, and to whom the Poets give a fiery Chariot: And that he is obscured by *Orcus* his Helmet, is meant the want of his light to us when he goeth under our Hemisphære; but by this fiction also is understood, that wisdom is the light of the mind, and a wise man is the chief light and life of a State; and that it is not the least part of wisdom in time of Wars and Tumults, with *Minerva*, to put on *Orcus* his Helmet, that is, for wise men to live obscurely, and to conceal themselves; *bene vixit qui bene latuit*. 21. *Minerva* is described by *Homer* and others, to have the chiefest place in Heaven next to *Jupiter*, and to be cloathed sometimes with *Jupiters* own garments, and ornaments; to signifie that there is none of Gods gifts more excellent than wisdom, and that there is nothing wherein man resembles God more than Wisdom. 22. Whosoever looked upon *Minerva*'s Helmet, was turned into a stone; to shew that wisdom makes men solid, constant, unmoveable, unfrighted in the time of trouble. 23. Christ our Sacrifice is the true *Minerva*, begot of the substance of the Father, the

wisdom

wiſdom of God, the light of the world, and the ſplendour of his Fathers glory, the Author of all Arts and Learning, the Prince of Peace, the Preſident of War; whoſe greatneſs, purity, wiſdom, and goodneſs, are more terrible to wicked men, than the Target of *Minerva* was. He it is that ſupports the round World by his power, and hath pierced the hard rocks of mens hearts with the ſharp ſpear of his Word; it is he that hath made ſervants equal with their maſters; and he is the great Patron and Protector of his Church, which is the City that he hath called by his own Name, as *Minerva* hath called *Athens* by hers; and that he hath power over ſtorms, his enemies acknowledge, *Who is this, whom the Winds and Seas obey?* The fire of his zeal made him uudertake the form of a ſervant: and though he died for our ſins, and concealed himſelf with *Orcus* Helmet, and went down into hell; yet now he is ἀθάνατος, immortal, death hath no more power over him; he is ſet down at his Father's right hand, and his clothed with his Fathers rich robe of Majeſty, and eternal Glory.

MIDAS.

HE *was the ſon of* Gordius, *the Cow-heard, and King of* Phrygia, *who entertaining* Bacchus *in his houſe, and having received of* Bacchus *a favour, that whatſoever he would ask of him, he ſhould obtain; asked, that all he ſhould touch might be turned into Gold; this being granted him, his houſes tables, beds, yea, meat and drink were converted into Gold; but being ready to ſtarve, deſired* Bacchus *to take his gift again; he counſelled him to waſh his body in the river* Pactolus, *which he did, and returned again to his former condition; and ever ſince that time the River hath had golden Sands; called therefore* Chryſorrhæus; *afterward, being deſired to be Umpire between* Apollo *and* Pan, *or, as others ſay,* Marſyas, *contending for ſuperiority in Muſick,* Midas *paſt his verdict for* Marſyas, *at which* Apollo *being incenſed, gave him Aſſes ears, which he hid ſo cunningly, that none knew of them, except the Barber, who notwithſtanding could not conceal it, but proclaimed in a ditch, which he covered with earth, and the canes that*

Ovid. 11. Met. Hygin. fab. 191. Fulgent. l. 3. & l. 2. Nat. Com: l. 9. c. 15.

that grew out of this, divulged Midas *his Asses ears to all the country.*

The INTERPRETER.

1. IN *Midas* we have the Picture of a rich covetous miser, whose affections are wholly set on gold and wealth, making money of every thing he possesseth; so the covetous Farmer many times for love of money deprives himself and family of necessary provision; of which he repents, and finds a piece of bread more precious to a hungry stomach, than all the gold in the world; so many rich misers are ready to starve in the midst of their gold, not having power to bestow necessaries on themselves, for fear of diminishing their heaps. We see here also the folly and madness of some mens wishes, who pray many times for that which proves their destruction. We ask for oftentimes we know not what, as Christ told the mother of *Zebedees* children; we pray for riches and honours, and they prove our bane, therefore God either gives them not, or else he gives them in his wrath to the wicked. 3. By *Midas* Asses ears may be meant, either that he had longer ears then other men have ordinarily, or else, that he was a man of a stupid and asinine condition and capacity, having in Musick no more judgment than an Ass, in that he preferred *Pan*'s Bag-pipe to *Apollo*'s Harp. So *Marsyas* is from μωρὸς, a fool, as having no judgment in Musick, and yet would contend with the god of Musick. Or else his long ears may signifie, that being a King he had those in every corner, who gave him intelligence both of what was done, and spoken; thus Kings have both long ears and long hands; or else his asinine ears did signifie, that though he had many complaints, and heard many curses against him, by reason of his wicked life and tyrannical government, yet he was not more moved or sensible hereof, than if he had been an Ass. 4. Perhaps being a rich man, and having spent much gold in cutting the river *Pactolus* into small streams for inriching and watering of the country; this fable might arise, that he washed away his golden quality in the river, which became thereby a golden sanded river; for so rivers may,

Mida quasi μὴ ἴδειν ἔδων.

may be called, that enrich countries, by their overflowing or by their mud or ſands. 5. *Midas* hath had many of his diſpoſition, who have and do wiſh, that all they touch may be gold: only he had this faculty by Wiſhing, but theſe men have ſpent, and do ſpend their ſtrength, their time, their eſtates on a Chimæra, a ſuppoſed ſtone, which they call the Philoſophers ſtone, whereas there is nothing more repugnant to Philoſophy, than the production of new *Species*, which they hold to be eternal, and that by Art, which is inferiour to Naure, and only her Ape. But as *Midas* loſt his Gold in the water, ſo do they in their fires; and who would perſwade the poſſibility of it, deſerves the ears of *Midas*, who therefore is thought by *Tertullian* to deſerve his long ears, becauſe he gave himſelf to the ſtudy, and hearing of *Silenus* his vain Philoſophy, teaching there was another World beſides this, wherein the *Meropes* dwelt. 6. *Silenus* is thought by ſome to be a Philoſopher, whoſe Scholar and Hearer *Midas* was: he was ſaid to have long ears, becauſe he ſpent a long time in hearing of him, it were happy if all great men would employ their ears this way, in hearing the Precepts of Philoſophy, and to give ear to the truth: but to this their ears are too ſhort, and too long to flatterers and falſe reports; in which regard we may cry out withe Poet: *Auriculas aſini quis non habet?* 7. The love of money, ſaith the Apoſtle, is the root of all evil: and ſo we find it in *Midas*, who was therefore a cruel tyrant and oppreſſor, becauſe he was ſo covetous turning all, not only his own, but his peoples eſtates into gold, by which he ſtarved his Kingdom: and what is a covetous Prince but a miſer, *Et magnas inter opes inops*: and ſo every rich miſer is, with him, ready to ſtarve in the midſt of their wealth, as *Diogenes* told *Chryſes*, *Sed plures nimia congeſta pecunia cura ſtrangulat.* 8. It was *Bacchus* that beſtowed this gift upon *Midas*, wine oftentimes makes poor men rich in conceit; for in drink, what *Irus* is ſo begarly, that thinks not himſelf then as rich as *Cræſus*? *Quis poſt vina gravem pauperiem repet?* 9. In *Lucian*, the cock into which *Pythagoras* was transformed, told his maſter, that the great wealth of *Midas* ſo much ſpoken of by Poets, was but a dream, and the conceit of his brain in the night, which he had ſo much deſired and

Silenus pe-nes aures Midæ blactit, aptus grandioribus fabulis de pallio. & cant. Hermog. c. 25.

Perſ. ſat. 1.

Horat.

λιμόθεων πλούτους. *Diogenes.*

Juven. Sat. 10.

Horat. l. 1. ἐπιστολ. in Gall.

affected by day; and surely we may say as much of all worldly wealth, that it is but a dream, and the phansie or shadow of that true wealth, which only good men are inriched with, and consisteth not in gold and silver, but in the treasures of knowledge and goodness here, and of eternal happiness hereafter. 10. *Midas* complains in *Lucian* against *Diogenes*, and *Menippus*, that he could not be quiet for them in hell, because they did nothing but laugh, and sing, and mock him, whilst he was bewailing the loss of his wealth. This is the misery of rich Misers, they are hated whilst they live; and being dead, are laught at for their folly, in starving themselves to enrich those who do not thank them, but mock at them, and rejoyce at their death. 11. Whereas *Midas* could not so hide his long ears, but at last they were known by the reeds that grew out of the ground; by this we see that nothing is so secret that shall not be revealed, neither can man so hide his wickedness, but God at last will bring it to light. 12. We see what hath been the greedy desire of gold in all ages; by what murthers, oppressions, cruelty, and violation of all Laws it hath been sought; this was the cause of *Midas* his wicked and foolish wish; this made the Romans rip up the bowels of the Jews to search for gold; and the Spaniards to use such cruelties upon the Americans, so that they thought gold had been the Christians god; this hath been the cause of all the quarrels, sieges, burnings, plunderings, sacriledge, wars, and whatsoever other mischief hath been in the world: so that justly have all Poets cried out against it, as being the prince of all mischief, the corrupter of life, the teacher of deceipt and impiety; *Quid non mortalia pectora cogis, Auri sacra fames?*

In Necromanti, & in Cræso.

γελᾶ τε χὴ τέρπεται, κακῶν ἀρχηγὸς βιοφθόρος.

Phocil.

πανουργίας ἔδειξεν χὴ δολοσέβειαν

Sophocl.

Virgil. 3. Æn.

MINOS.

HE *was the son of* Jupiter *and* Europa, *who married with* Pasiphae, *the daughter of the Sun: he had great Wars against the people of* Megara *and* Athens. Megara *he subdued by the treachery of* Scylla, *who betrayed to* Minos, *her fathers fatal hair; and he caused the Athenians to deliver every year seven young men to be devoured by the* Minotaure, *in* Creta: Dædalus

Paus. in Attic.
Euseb. l. 5. Præp. evang.
Nat. Com. l. 3. c. 7.

Dædalus *being entertained by him, built the Labyrinth in which* Minos *ſhut up the* Minotaure; *but when he underſtood that* Dædalus *had aſſiſted the Queen to lie with the Bull, he ſhut him and his ſon* Icarus *within the ſame Labyrinth, but they eſcaping were purſued in a ſhip by the King, who near* Camerinum *was ſlain, and ſo was the* Minotaure *by* Theſeus *in the Labyrinth who eſcaped thence by the help of* Ariadnes *thread.*

Hygin. fab 40, & 41. *Apol l.* 3. *Plutar. in moral. Pla. in dialog. Minois.*

The INTERPRETER.

1. BY *Minos* the ſon of *Jupiter*, may be meant *Adam*, the ſon of God; *Minos* was a juſt King, and was Lord both of the Iſland *Creta*, and of the Sea? ſo *Adam* was created with juſtice, and had dominion given him both over Sea and Land, over the beaſts and fiſhes; *Minos* married with *Paſiphae*, the daughter of the Sun; and *Adam* was betrothed, that is, endowed with knowledge and underſtanding, which is the light of the mind; ſo that he was to be as a ſhining lamp to all his poſterity; but this *Paſiphae* or knowledge of man fell in love with the Bull, that is, with Satan and his cunning ſuggeſtions, and by this means the *Minotaur*, or monſter of ſin, was procreated, being the deformed iſſue of Satan, and mans corrupted nature, and ſo his ſoul and knowledge became a captive, and was incloſed in the labyrinth, or involved with innumerable difficulties, and inextricable till Chriſt came, a greater conquerer than *Theſeus*, who killed the *Minotaur* of ſin, which had devoured mankind, and delivered us who were in worſe condition than the *Athenians*, from the domineering power of that all-devouring monſter. 2. *Minos* was ſaid to be the ſon of *Jupiter*, becauſe he was a juſt Prince, and ſuch are the ſons of God, and this honour he had for his juſtice on earth, that he was made a Judge of ſouls in hell, therefore he is called by *Virgil*, the Inquiſitor, and by *Propertius*, the arbitrator of hell, and *Homer* calls him the adminiſtrator of juſtice to the dead: Διμιστεύοντα νεκύεσσιν· he was alſo called *Jupiters* counſellor, and ſcholar; and indeed juſt judges are all taught of God, and are partakers of his ſecret counſels, as *Minos* was of *Jupiters*, & *Jovis arcanis Minos admiſſus*, Æcus and *Rhadamanthus* were alſo two judges in hell,

Paſiphae ϕῶς τὸ πᾶν φαίνειν.

Quæſitor, Arbiter Orc. Odyſſ. l. 11. *cum de te ſplendida Minos fecerit arbitria. Hor. l.* 3. & *l.* 1.

Orat. 5. but inferiour to *Minos*, who by *Dio. Chryſoſtome* is called Δικαιότατος πάντων: and not only the Poets but *Plato* alſo affirmed theſe three to be Judges of hell; by which we ſee the Gentiles had the knowledge of the ſouls immortality, and a ſenſe of thoſe torments which remained for the wicked after this life, and in believing this they were injurious to perſecute Chriſtians for aſcribing that power of judicature to Chriſt, which they gave to *Minos*, as *Juſtin Martyr* ſheweth, and *Tertullian*; for if they thought they were bound by their Religion to believe that *Minos* was judge of ſouls, whom *Lucian* deſcribes to ſit in a high throne, having puniſhments, torturers, evil *Genii*, and Furies ſtanding by him, ready to execute his commands upon Adulterers, Murtherers, Flatterers, Sycophants, and all other wicked ſouls; Why ſhould Chriſtians be condemned by them for believing that Chriſt the true Son of God, is the Judge of quick and dead? Again, *Rhadamanthus* was Judge of the Aſiatick, *Æacus* of the Europeans, but *Minos* was over them two, and was to end all doubtful matters, as *Socrates* ſheweth, therefore they had but plain rods in their hands, but he a golden Scepter. 3. It hath been the policy of Law-givers, to make the people believe they received their Laws from ſome God or other, with whom they had private commerce and familiarity; So *Lycurgus* perſwaded his Lacedemonians, that he received his Laws from *Apollo*, *Numa* from the goddeſs *Ægeria*, *Minos* from *Jupiter*, whoſe Scholar he was nine years, as *Valerius* and *Plato* write; therefore he is called by *Homer*, the diſciple or familiar of *Jupiter*, in whoſe Cave he hid himſelf, produced his Laws, as if they had been delivered him from *Jupiter*, that he might bind his Subjects to obedience, not only with the cords of his power, but of Religion alſo, ſaith *Lactantius*. Theſe the impoſtor *Mahomet* did imitate, making his people believe he had ſecret familiarity with the Angel *Gabriel*, from whom he had received his Alcoran; and all theſe were but Apes to *Moſes*, who only converſed with God forty days upon *Sinai*, when he gave his Laws to the Iſraelites. 4. When they write that *Minos* by the Bull which *Neptune* ſent out of the Sea, obtained the Kingdom of *Creta*, is meant, that by the help of the Sea-Captain, whoſe name was

Apol. 1. *de ſpectac.* Ἐπὶ θρόνου τινὸς ὑψηλοῦ καθήμενον, &c. *In Necromant.*

In Gorgia Platonis.

Διὸς μεγάλου ἐταῖρος *Odyſſ.* λ. *Minos in antrum Jovis ſe recondebat*, &c. *Lact. l.* 1. *de falſ. relig. c.* 22.

was *Bull*, who appeared before the Iſland with a Fleet of ſhips, he got the Kingdom; neither was the *Bull* of whom *Paſiphae* had the *Minotaur*, any other thing but this Captain, which gave occaſion of this fiction, that *Paſiphae* had by the help of *Dædalus*, carnal commerce with a Bull; nor was the *Minotaur* a monſter, or half a Bull, and half a Man, but a man whoſe natural father was *Taurus*; and *Minos* his ſuppoſed father, therefore was called *Minotaurus*, or elſe becauſe he had a ſtern countenance, and frowning face, and ſtrength like a Bull, or elſe becauſe of his impotent luſt he had of women. 5. We ſee great ingratitude both in *Minos* towards *Scylla*, who for his ſake betrayed her father and his kingdom, but traytors are commonly thus rewarded; and likewiſe in *Dædalus* towards *Minos*; who entertaining him kindly in *Crete*, after he was baniſhed out of *Athens*, was ſo ill requited, that *Dædalus* was the only man that helped *Paſiphae* to commerce carnally with the *Bull*; therefore he is called by *Euſtathius* the miniſter of womens luſts. 6. That there have been, and are yet many monſtrous ſhapes born, I will not deny, but that there have been Centaurs, Minotaurs, Chimæres Sphinges, and ſuch like, are but Poetical fictions, repugnant to ſenſe and reaſon. 7. *Paſiphae*, *Circe*, *Medea*, were the Sun's daughters, but wicked ones, though he was the moſt glorious of all the gods, this puniſhment *Venus* laid upon him, for revealing her adultery with *Mars*. Where we may ſee that the beſt Parents have many times the worſt Children, and if there was ſuch revengeful diſpoſitions and malice among the gods, what wonder is it to find theſe among men?

γυναικείων ἐρώτων ὑπερβόλη.

MOMUS.

THis was the god of reprehenſion, whoſe father was Sleep, his mother Night; he did nothing himſelf but was employed to look upon and view the works of others, and to reprove them where he did find cauſe; therefore he reproved Vulcans *man, for not having a window in his breſt, through which his heart and thoughts might be ſeen; he reproved* Neptunes *Bull for not having horns on his ſhoulders, rather than on his head; ſo he did* Minerva's *houſe for not being made movable; and* Venus *ſlippers for making too much noiſe.*

Lucian. in Nigrino. Heſiod. in Theog. Chartarius in imag. Nat Com. l. 9. c. 30.

1. *Momus* was called the ſon of Night and ſleep, to ſhew that they who carp at other mens labours, and do nothing themſelves, are commonly dull, obſcure, and ſtupid fellows, fitter for the night than the day, to be aſleep, than to converſe among men: therefore as *Virgil* ſpeaks of Fame; that ſhe flees abroad commonly at midnight, intimating that rumours and reports are at firſt whiſpered in dark corners, and have obſcure or ſecret beginnings; ſo theſe reprehending *Momes*, vilifie and reprove at thoſe things in private which they dare not do in publick; for even the beſt, moſt noble & uſeful works and actions, are by ſuch traduced, nor do they think any thing well done, but what they do themſelves; *homine imperito nibil quidquam injuſtius, qui niſi quod ipſe facit, nil rectum putat*; in this world men are but men, and the perfecteſt have their imperfections: the Moon hath ſpots, *Venus* her mole, and the faireſt day ſome clouds; *nihil eſt ab omni parte beatum*; men are not gods, therefore it is madneſs to pry too narrowly into mens works, and to reproach every thing we like not. I doubt not but this work of mine ſhall have its *Momus*, but I ſhall not wonder at it, nor be diſmaid, ſeeing the gods themſelves, even *Vulcan*, *Neptune*, *Minerva*, and *Venus*, have not eſcaped his cenſure; it is more eaſie to play the *Momus* than the *Mimus*: this god, ſaith *Nazianzen*, doth not touch the worſt only, but the beſt of men, ἀπέχθεται δὲ τοῖς πολλοῖς μόνον, ἀλλὰ καὶ τοῖς ἀρίστοις and is commonly the companion of envious men, from whom he depends, as *Pindarus* ſaith, Μώμου ἐξ ἄλλων κρέμαται φθονεόντων. And ſuch delight doth this god take in carping, that where he can find no juſt cauſe of reproof, he will make one: ſo becauſe he could find nothing in *Venus* fit to be reproved, he carps at her ſlipper, but what if ſhe had uſed no ſlipper at all, where had *Momus* been then? Or what could he have ſaid? 2. Though *Momus* be a peeviſh thwarting god, yet there is great uſe of him ſometimes, eſpecially in Princes Courts, therefore *Jupiter* in *Lucian* gives him leave to ſpeak boldly; but when he had ſpoken, he was ſlighted and rejected

Nocte volat media. *Æn.* 4.

Terent.

Horat.

Orat. 20. *Olymp.* *od.* 6.

Jup. Traged.

rejected by *Jupiter* as a mad and prating fool. Great men cannot endure to hear their faults reproved; *Sonat hæc de nare canina litera*; nor their sores touched, or wounds launced; *Euterpe*, the smooth-tongu'd goddess of flattery, is only in request among them; *Obsequium amicos, veritas odium parit*: for truth is bitter and unpleasant; ἀληθὲς πικρὸν, ψεῦδος γλυκύ, falshood is sweet, therefore truth is called biting by *Persius*, and a reproving speech, peppered words by *Sidonius*, *Piperata facundia, & piperata dicta*; hence it is that truth is kicked out of great mens doors, and flattery only in esteem, φράσει δ' ὁ πόλαξ ἄεισα πανταχῆ, saith *Menander*: I wish great men would remember *Solomons* words, *Better are the wounds of a friend, than the kisses of an enemy, and that they would suffer wine as well as oyl, to be poured into their wounds*; for bitter pills are no less needful to the bodies health, than comfortable cordials; therefore *Jupiter* did nobly, who gave leave to *Momus* in the assembly of the gods, to tell every one his faults, and not to speak in ambiguous, and doubtful, but in plain terms; yea, not to spare himself but to tell him wherein he had done amiss; & truly a great man doth not shew his greatness more than in admitting a free reproof; for every man is apt to flatter himself, and others are more quick-sighted in our actions than we our selves; therefore *Augustus* complained exceedingly, that *Varus* being dead, no man was left to tell him the truth. Which made *Lewis* the Sixth of *France*, go abroad in a disguised habit, to learn the truth, seeing he could not learn it at home; and for this cause *Lewis* the eleventh complained, that truth was the only thing which was wanting in his Court: and doubtless that Prince is miserable, whose ears are stopped from hearing the truth.

Pers Sat. 1

Ter. in An.

Dio Chrys. teneras moudaci radere vero auriculas.

Sat. 1. is quæstus multo nunc est uberrimus.

Ter. in Eunuch. μηδὲν αἰνιγματωδῶς, ἀλλὰ σαφῶς.

Lucian in concil. de.

Princeps miser quem latet veritas.

MULCIBER, See VULCAN.

MUSÆ.

THE Muses *were the daughters of* Jupiter *and* Mnemosyne, *born in* Pieria, *they dwelt in* Helicon, *a hill of* Bœotia, *and in* Parnassus, *a hill in* Phocis, *not far from* Aonia: *hence they were called* Aonides. *They were at first three, then*

seven, at last nine: Apollo *was their guide, and the three* Graces *their attendants.*

The INTERPRETER.

1. *Osyris* the Ægyptian god (thought to be the same with *Apollo*) delighted much in Musick, but chiefly in the Songs and Playing of nine Virgins, which for this cause he entertained: therefore they were called by the Greeks, *Muses.* 2. There were at first but three Muses, to shew three sorts of Musick; to wit, singing, blowing, playing; the first in the throat, the second in wind instruments, the third upon strings: or to shew the threefold chief learning in the world, to wit, Philosophy, Rhetorick, and Mathematicks; Philosophy is threefold, to wit, Rational, Moral, Natural: there be three parts in Rhetorick, the Demonstrative, the Deliberative, and the Judicial: there be also three parts of Mathematicks, to wit, Arithmetick, Geometry, Musick. Afterward the number of Muses were increased to seven, either because of seven holes in the wind Instruments, or of seven strings on the other Instruments, or of the seven liberal Sciences, or of the seven Planets. Lastly, they came to be nine in number, from the nine Sphæres which they held made a Musical harmony: and because of the ten stringed Lute, they joyned *Apollo* to the nine Muses, and so made ten in all; and it may be that from this number of nine Muses, the Papists have found out the nine Orders of Angels. 3. The Muses were called the daughters of *Jupiter* and *Mnemosyne*, to shew that learning cannot be had withour the Intellect and Memory, which are most eminent in learned men; or rather that God is the Author of learning, and Memory the Mother or Nurse thereof: therefore the Poet ascribes to the Muses, Memory and utterance; by the one they are preserved, by the other they are heard.

Et meminisiis enim Divæ, & memorare potestis.

Hence they are called *Musæ* from μανῶσις, to enquire, this belongs to Invention, and from μυέω, to initiate into sacred Mysteries, and by this is meant Judgement: so that the Muses or Learning consisteth in Invention and Judgment;

ment; and becauſe Learning is cheriſhed and maintained by Honours and good Report, therefore *Eupheme* was ſaid to be their Nurſe. 4. The Muſes were winged, to ſhew the nimbleneſs of good wits, and the quickneſs of Poetry and Muſick in moving the affections. For *Homer* giveth wings to words; and the Syrens loſt their wings while they contended with the Muſes; ſo an evil Poet is like a Bird without wings; he can riſe no higher than the earth, his conceptions are groſs and heavy, no ways ſublime and aeriel, having loſt the two wings of Invention and Judgment, by which that incomparable Swan of Poets did flye in his divine work of the Æneides: who hath as far excelled *Homer*, as the Muſes did the daughters of *Piereus*, who turned them to *Mag-pies*, wearing Crowns of Party-coloured Feathers, which they took out of the *Pies* wings; ſo *Homer's* confuſed inventions are fitted, refined, poliſhed by *Virgil* and made a Crown better becoming his head than the *Mag-pies* wings. 5. The Muſes did bear Palms in their hands, to ſhew they are the Conquerors of mens affections and paſſions; and they did all dance in a ring, therefore the Greeks called them Muſes, *Quaſi* ὁμοῦσας, becauſe of the conſent, agreement, and harmony that is amongſt the liberal Sciences; *Apollo* leads the dance; for by him was meant that light of the mind whereby wiſe men are initiated in the ſtudies of Learning; the Graces alſo were joyned with them, as *Horace* ſhews.

Functæ Nymphis Gratiæ decentes.

For the Muſes are called Nymphs ſometimes, as appears by that of *Virgil*, *Nymphæ noſter amor Lybethrides*. And it is fit that the Graces ſhould wait upon the Muſes; for χάεις ſignifieth Joy, and this is the inſeparable companion of learned minds; for the Scholar is more comforted in his own private and ſolitary life, with a competency, than the richeſt men that are with their outward pomp and variety; and what greater joy can there be, then in thoſe Companions, who both take us off from unlawful and wicked delights, which ſhall end in ſorrow, and fill our minds with knowledge of heavenly things, and ſweet contentment; therefore the Muſes were held perpetual Virgins, and they ſtill preſerved their chaſtity againſt all the aſſaults of *Venus*.

For

For men, that delight in learning, ſcorn fleſhly luſts, which prevail moſt in ignorant idle men: and becauſe Poets and learned men love a retired life, therefore the Muſes were ſaid to dwell in deſart woods and hills; for this cauſe their Temples were built remote from Cities: and they were deſcribed ſitting on the tops of *Parnaſſus*, to ſhew that learning hath its reſidence in the head, which is the top and capitol of mans body; and becauſe the Palm is green, and the fruit very ſweet and comfortable, therefore the Muſes were crowned with Palms, to ſhew the ſweetneſs, comfort, and perpetuity of Learning: For the ſame cauſe, the Poets were crowned with Bays, and Ivy, to ſignifie the perpetual verdure and beauty of Learning. 6. The Muſes had divers Names, from divers occaſions: they are called *Nymphæ*, the goddeſſes of Water, to ſhew the delights, benefit, and clearneſs of Poetry. Alſo *Parnaſſides* and *Heliconides*, alſo *Pierides*, *Aonides*, from the hill *Parnaſſus*, *Helicon*, *Pieria*, and the country *Aonia*, where they dwelt; they are called alſo *Pegaſides*, and *Agganippides*, from the Well *Hippocrene*, which *Pegaſus* made with his hoof; the Water of which Well made a kind of Muſical ſound, which alſo other waters make in their running; for which cauſe alſo I think the Muſes were called Nymphs, and becauſe they drunk Water rather than Wine: Notwithſtanding *Horace* ſpeaks againſt Water-drinkers, that they cannot be good Poets: He loved Wine and Wenching too well, to believe his commendation of either: a far better Poet than he, who was called the Virgin Poet, both for his temperance, and abſtinence, was no Wine-bibber; I find that wine in ſome dul and Phlegmatick bodys, may a little help the invention; yet doubtleſs it is an enemy to judgment, which is moſt of all required in a Poet: They were called alſo *Libethrides*, from that Well in *Magneſia*, dedicated to the Muſes; and *Theſpiades* from a Town called *Theſpia*, in *Bœotia*; and *Iliſſides* from *Iliſſus*, a River of *Attica*; and *Pimpleides*, from a Fountain in *Macedonia*, and *Caſtalides* from the Well *Caſtalis*, *Olympiades* from the hill *Olympus*. *Corycides* from the Cave *Corycium*, *Mnemoſynides* from their mother *Mnemoſyne*, *Ardalides* from the place of *Ardalus*, *Pateides* from a Well in *Macedonia*, *Ligiæ* from a kind of ſong called

ed *Ligium*; *Mæonides*, from the country *Mæonia*. 7. The ticular names of the Muſes are *Clio* from κλέος glory, great is the glory of learning, though ignorance be its my: *Euterpe*, from εὐτερπὴς, delightful, for there is no ight comparable to that of learned men: *Thalia*, from θάλλειν, to grow green, for Learning will ſtill flouriſh, and er wither; *Melpomene*, that is, μέλετεῖν ποιεμένη making lody, for the life of a Sholar is ſtill chearful and me- ious: *Terpſichore*, from τέρπω and χορεία, to delight in ging or dancing, for the ſongs, danceing, and mirth of rned men are within themſelves; *Erato*, from ἔρωτος, e, for the more a man knows learning, the more he loves only ignorant fools hate it: *Polymnia*, from πολὺς and μνήμη no mens minds are ſo full of melody and ſpiritual nforts as the minds of learned men: *Urania*, from οὐρανὸς, heaven, for learning came from thence, and the minds learned men are there, and not upon earthly things: *lliope*, from καλὴν ὄπα a good voice, there is no outward ice ſo charming and melodious as the inward voice of owledge in the mind, by which a man diſcourſeth with mſelf, and is never leſs alone, than when he is alone. They write, that divers men being taken with the me- dy of the Muſes, forgot to eat and drink, and ſo were rned into Graſhoppers, who yet continually ſing in the elds without meat and drink: by this, I think, they meant at many men by too much ſtudy macerate and extenuate eir bodies, looking rather like graſhoppers than men; ho notwithſtanding with their ſpare diet live longer and ealthier than fat *Epicures*, feeding at is were upon, and elighting themſelves with the ſongs of the Muſes. 9. See- ng the Muſes are *Jupiters* daughters, and came from hea- en, and are perpetual Virgins; by which is intimated their ivine original, purity, and modeſty, 'tis an injury to the acred ſtudy of Poetry to call ſcurrilous and wanton verſi- ers by the name of Poets, whereas Poetry is a divine gift, he end whereof is to praiſe and honour God the Father of t; who therefore hath given wings to the Muſes, that they might ſoar on high in heavenly raptures: and that they might flee away from the company of ſuch chattering Mag-pies. 10. As all gods and goddeſſes had their birds

dedicated

dedicated to them; ſo had the Muſes. Theſe are the Bees which do much reſemble Scholars in their providence, industry, labours, orders, and harmony, temperance alſo and obſervance to their Kings, they are content with little, yet afford much benefit to the owner: ſo do Scholars to the State; neither is there any bird to which learned men and Students are more beholding than to Bees, which both afford them food and phyſick in their hony, and light in their lucubrations by their wax.

MYRRHA.

Hygin. Fab. 194. Fulgent. l. 3. myth. Ovid. l. 10. Met. Plutarch. in Paral. Sylv. l. 5.

She was the daughter of Cynaras *King of* Cyprus, *who being in love with her father, by the help of her Nurſe got her deſire to lye with him, when he was drunk, who got of her a child named* Adonis; *when her father knew what a wicked act ſhe had made him commit, he run at her with his naked ſword to have killed her, but ſhe running away through* Arabia, *was turned (the gods taking pity of her) into the myrrhe tree, called by ſo* Cynareium germen *by* Statius.

The INTERPRETER.

1. IN that this wicked and abominable Inceſt was plotted and effected by *Myrrha*'s old Nurſe, we ſee how Satan hath at all occaſions made uſe of old wicked women, to bring about his wicked ends; ſuch are fit inſtruments for him, both in reſpect of their ſex, being the weaker veſſels, therefore he made uſe uf *Evah* not of *Adam*, to ruine mankind; and in reſpect of their age, becauſe decrepit & infirm both in their ſenſes and judgment, in whom melancholy, malice, jealouſies, diſtruſt, and ſuch like are predominant, all being fit organs for Satan to work on. Hence it is that ſo many old women have been condemned for poyſoning of men, women, children, cattel, herbs, and corn, and for divers other ſuch witchcrafts; Such were *Canidia*, *Lamiæ*, *Strigæ*, *Veratrices*, *Ægyptiæ*, *Empuſæ*, *Mormolyciæ*, *Succubæ*, and ſuch like, all women; beſids, thoſe faſcinating hags, who bewitch children with their looks affrighting them with their horrid aſpect, by which the humours in ſuch tender bodies are quickly

Verare ſignificat divinare.

uickly ſtirred, and by them diſeaſes procured; of theſe ſee *Wier. de Lamiis, Del Rio. diſq. mag. Boiſſ. de divinat.*
Vierus, Del Rio, Boiſſard, and others. 2. Here we ſee the
anger of drunkenneſs, by which Satan takes occaſion to
ork all miſchief; for none are more fit to be wrought up-
n by him, than they that are overcome with wine; this was
e caſe of *Cynaras*, and ſo it was of *Lot* in his drink, to com-
it inceſt with his own daughters; but the ſin of *Cynaras*
as greater, who to his inceſt would have added a moſt un-
atural murther. 3. *Myrrha* was converted into the Myrrhe *Lachrymæ Cypriæ, in Herc. Oet. Arabes liquores. Syl. l. 2.* σμύρνη, *id eſt, gutta Myrrhæ. Plin l ult. c. 2. l. 37. c. 11. l. 4. epig. 14.*
ree, which is ſacred to *Venus*. Hence the Myrrhe drops,
hich ſweat out of the tree, are called by *Seneca*, the Cypri-
n tears; and becauſe there is plenty of theſe ſhrubs in *A-*
bia; the Myrrhe drops are called by *Statius*, the Arabian
quors; this liquor is alſo called *Stacte*, and it was uſed not
nly in Unguents and powders for ſmell, but alſo in Wine,
alled therefore Myrrhina, or Murina, not unlike our Hy-
ocras; of the Myrrhe alſo they made cups of great eſteem,
xcept, with *Pliny*, we will ſay, that the Myrrhe cups were
ade of a certain liquor which under ground by the heat
condenſed into a ſolid ſubſtance; of this cup *Martial*
peaks; *Nos bibimus vitro, tu myrrha Pontice*: and becauſe
e Myrrhe preſerves the body from putrefaction, it was
ſed in Funerals for embalming the corps; ſo *Martial*,

Unguenta & caſias, & olentem funera myrrham, *l. 9. epi. 55.*
Thuraque de medio ſemicremata rogo.

et by the Laws of the twelve Tables myrrhe was forbid in
nerals, and becauſe of the ſweet ſmell which is in myrrhe
ey uſed to anoint their hairs with the unguent thereof.
o *Tibullus, Stillebat Syrio myrrhea rore coma*; So *Virgil, Crines* *Eleg. 4. l. 3*
ibratos calido ferro, myrrhaque madentes; and beſides, their *Æn. l. 2.*
ps of myrrhe, which it ſeems by *Martial*, were ſpotted, or *Maculoſæ*
arty-coloured, they had little Boxes alſo made of the *pocula*
nyx, or ſome other Gem, wherein they kept their Myrrhe *Myrrhæ.*
yntment; of this Box *Propertius* ſpeaks: *& crocino nares* *Eleg. 10.*
yrrheus ungat onyx; this as all other kinds of ſweet Oynt- *l. 3.*
ents were infamous, as being effeminate, among the Ro- *Unguentum Olet.*
ans, therefore it was uſed as a term of diſgrace, he ſmells,
Oyntment, for which *Farbas* upbraids *Æneas*, and ſo *Æn. 4.*
th *Turnus*; and becauſe ſuch Oyntments were much uſed *& 12.*
ong the Phrygians, it was called; *unguentum barbaricum.*

4. Here

σμύρνα, id est, myrrha.

4. Here we may see the impotency and impudency of lust when it is not curbed by grace. *Myrrha* or *Smyrna*, as some call her, fell in love with her father, and an old man, both which were against the nature of a daughter, and of a young woman; So *Propert.*

L. 3. eleg. 19.

Crimen & illa fuit patria succensa senecta
Arboris in frondes condita myrrha novæ.

Mythol. l. 3 c. 67.

5. The Myrrhe is sacred to *Venus*, because the smell thereof cures the spirits, and the liquor of it is a help to *Venus*, as *Fulgentius* sheweth of whores, who were wont to drink it, to make them the more active; and *Dioscorides* tells us, that the Myrrhe doth mollifie the matrix, & opens it, and helps child-bearing; it is also good against the stink of the breath and armpits, therefore a friend to *Venus*; but is notwithstanding bitter, therefore Myrrhe is in Arabick called *Mor* and so in Hebrew, which signifieth bitterness; and this may shew that in love there is bitterness, as well as sweetness, and sugar tempered with aloes; *amor & melle & felle est fœcundissimus.* 6. *Myrrha* begot *Adonis* of her own father, because the Myrrhe by the heat of the Sun, which is the common father of all trees, chaps and cleaves in the rind, and sends out that liquor which we call Myrrhe, and may be named *Adonis* from *Adon*, which signifieth delight or pleasure which it causeth by its smell with its heating and drying qualities; although *Adonis* may be from *Adonai*, that is a Lord, because he was some great Prince in *Phœnicia*, or thereabout, whose death was much lamented by the people to whom they performed yearly solemnities called *Adonia*, and the mournful song of the country people for him, is called in *Julius Pollux*, *Adonimaondus.* 7. *Plutarch* thinks that *Adonis* was all one with *Bacchus*: I confess indeed *Bacchus* may be called *Adonai*, for he is a great Lord subduing not only the Indians, but Europeans also, and all other parts of the world; he may be also called *Adon*, that is delight and pleasure, because of the delight most men take in Wine, which cheareth the heart, and makes it pleasant; but I am not of their mind, who think that the Jews abhorred hogs-flesh, because *Adonis* wss killed by a Bore, out of *Plutarch*, who writes that the Jews kept the feast of *Adonis* or *Bacchus*, because the feast of Tabernacles which they

מור
מרה

Ἀδωνιμαόνδος.

Sympos. 4. quæst: 5.

In Sympos. 4. q. 5.

hey obſerved, was by them kept in the Vintage time; this vas written partly out of ignorance, not knowing the ſa-ered ſtory, and partly out of malice to the Jewiſh nation.

CHAP. XII.

N.

NARCISSUS.

HE was a fair youth, the Son of Cephiſus *the River, and of the Nymph* Liriope; *as ſoon as the child was born,* Cephiſus *was told by the Soothſayer* Tireſias, *that ſo long as his Son could refrain from the ſight of his own face, ſo long he ſhould live; when* Narciſſus *came to be of fifteen or ſixteen years of age, he was doted upon by divers of the Nymphs, and chiefly by* Eccho *her ſelf, but he ſlighted them all; at laſt being very hot and dry, he came to a Fountain of clear water to drink, where ſeeing his own face, he was ſo much inamoured with himſelf, that with grief, becauſe he could not obtain his love, he pined away and died; and was turned into a flower of his own name.* *Ovid. 3. Met. Boiſard. de divin. Tireſ. Nat. Com. l. 9. c. 16.*

The INTERPRETER.

1. THis *Tireſias* of a man became a woman, by killing a female Serpent; but afterward when he killed the male Serpent, he became a man again: who was made blind by *Juno*, becauſe when *Jupiter* & *Juno* did differ in opinion whether the man or the woman had moſt pleaſure in the act of Venery, *Tireſias*, who had been both ſexes, was uſed as an arbitrator; he affirming that the woman had moſt pleaſure, was for his verdict blinded by *Juno*: but *Jupiter* pitying his caſe, beſtowed on him the gift of divination; who not only *Boiſard. de divinat.*

only foretold the fate of *Narciſſus*, of King *Creon*, and the *Thebes*, whilſt he lived; but being dead, his ghoſt was called upon with divers Ceremonies, to give Oracles. So we read that *Ulyſſes* did call out *Tereſia*'s ſoul, to this purpoſe: this tranſmutation of ſex was impoſſible; either for nature, or diabolical art; it was therefore a fiction, and had ſome myſterious ſignification, for it might ſhew that *Tireſias* was become once effeminate, and gave himſelf over to ſenſuality and idleneſs, but afterward repenting, reaſſumed his maſculine courage; and this is to be done, by killing the ſerpent of luſt in him. 2. It was a ſin in *Cephiſus* to conſult with a ſoothſayer; for whoſoever asketh counſel of the Devil, or his ſervants, deny their faith in God, and give his honor to his enemy; therefore *Saul* for conſulting with the Witch of *Endor*, loſt his Kingdom, and Gods favour; and the wife of *Jeroboam* is ſharply reproved for conſulting with the god of *Acron*. 3. But it was a more grievous ſin in *Tireſias* to take upon him the prediction of future contingencies, which becauſe contingent, cannot certainly be known; whence it was that the Gentile Oracles were delivered in ambiguous terms; neither can the ſoul of man, which is a ſpirit and maſter of its own actions, be ſubject to any Conſtellation, beſides that, ſuch predictions are the cauſes of much miſchief in States and Kingdoms; and indeed the overthrow of Religion, therefore condemned by Scripture, by Councils, by the Fathers, by the Civil and Canon Laws, as *Pererius*, *Del Rio*, *Boiſſard*, and others ſhew. 4. Whereas all divination was either by inſpiration, or by natural cauſes, or elſe by long obſervation, this of *Tireſias* was doubtleſs by inſpiration, not Poetical, ſuch as was that of *Orpheus*, *Muſæus*, *Linus*, and the reſt, which was aſcribed to the Muſes; nor amatorial of which *Venus* and *Cupid* were counted authors: but diabolical and divinatory, by evil ſpirits, which they carried about with them in divers ſhapes, and called them παρέδρους, that is, aſſeſſors, or counſellers, ſuch diviners were the *Sybills*, and this *Tireſias*. 5. The evocating of *Tireſias* his ghoſt, was plain Necromancy, an art much uſed among the ancients; So we read of the calling out of *Samuels* ſoul by the Witch of *Endor*; but whether this was *Samuel* indeed, or an illuſion only of

Strab. l. 9. *Hom. Od. 10.* *Iſa. 41.* & 44. & 47. *Jer. 10.* *Per. de præſtig. dæm. Del Rio. diſq. mag. l. 4.* *Boiſſ. de divinat.* ποιητικὴ ἐφωτικὴ μαντικὴ, ſeu δαιμονία

Satan

Satan, is probably disputed on both sides by learned men; So *Apollonius* is said to have raised *Achilles* from the grave, and so *Erichtho* in *Lucan*, to have raised a dead man, who foretold to *Pompey* the event of the Pharsalick Battel; and *Appion* brags, that he called out *Homers* ghost; the Cimmerians in *Italy*, who dwelt near the Lake *Avernus* were much addicted to this kind of Magick: but indeed these were illusions of evil spirits, who represented the shapes of such, as the credulous Witches believed were the very and real souls and bodies of those they evocated: So that this Necromancy was but Sciomancy, or a sight of shadows only, not Necromancy, or the sight of real and solid bodies: this kind of divination is altogether unlawful, as being effected by invocation of evil spirits, by execrable Ceremonies, by Cursings, and such like. 6. *Narcissus* doted upon his own shadow, and for not enjoying of it, died: he is much like the men of this world, who dote not upon the substance of true Happiness, but on the shadows thereof, upon worldly riches, honours, pleasures beauty, which are but empty vanities, which when they embrace, they find they embrace but the shadow of *Juno* with *Ixion*, or of *Creusa* with *Æneas, par levibus ventis, volucriq; simillima somno.* 7. In the punishment of *Narcissus*, who doted so much on his own beauty; We see an example of Gods judgments on such as are puft up with self-love, or dote upon their own perfections, as their own beauty, honor, wealth, strength, learning, gentility, and the like, whereas we should remember what the Apostle saith, *What hast thou, O man, which thou hast not received, and if thou hast received it, why dost thou brag, as if thou hadst not received it.* 8. *Narcissus* was turned into a flower of his own name, which as *Pliny* sheweth, is dangerous for the stomach, and causeth vomiting, and loosness; an enemy also to the head, and nerves, causing a pain in that, and stupidity in these, which might be the reason perhaps; why the greeks write that whilst *Proserpina* was gathering of *Narcissus* she was ravished by *Pluto*, intimating that she died suddenly, having eaten some of this herb as she was gathering of it; for the name *Narcissus* sheweth, that it causeth stupidity, so that it either deprived her of life, or of sense for a while; which might give occasion to this fiction; it groweth also

Philost. l. 4 in Apol. vit.
Lucan. l. 6.
Hom. Ody.
Virg. Æn. 6.
See Wier. de præstig.
Æn. 2.
L. 21. c. 16.
νάρκη
ναρκᾶν.

ὑλοδι πόμβον, *Nonnus, l. 2. In Boetic.*

στεφάνωμα θεῶν χθονίαν *Sophoc.*

Epigr.

L.5.6.155

ὀφὰ μόνον ὁρῶ χλωρὰ σαρκῶν γυμνα. *In Dial. mortuor.*

Forma bonum fragile, Ovid. Seneca.

on graves: yet *Pausanias* thinks, that *Narcissus* the flower, was long before *Narcissus* the boy was born, and that *Proserpina* was ravished by *Pluto*, long before *Narcissus* his time. Likewise, that he was not in love with himself, but with his sister, which in every thing resembled him: and because this flower was mortiferous or stupifying, therefore they used to crown *Pluto* with garlands of it: and perhaps they devised this fable of *Narcissus* pining away for not enjoying himself in the water, to shew the nature of this flower, which groweth in dry and hilly places, therefore called by *Dioscorides* ἄνυδρος, as being far from waters, without which it withers and pines away: and for this cause it is called by the Greek Epigrammatist φίλομβρος, a lover of rain or water; for *Narcissus* loved to see his shadow in the water: and the beauty of this youth might be devised, to shew the sweetness of this kind of *Narcissus* which groweth on the mountains, both in smell and colour; *Dioscorides* sheweth that this mountainous *Narcissus* is the best, and of a pleasant smell. 9. In *Lucian*, *Mercurius* sheweth to *Menippus* the bones and bare skull of *Narcissus* without flesh, who wonders what was become of his beauty: I would have all Ladies, and young men think on this, who commit idolatry with their beauties, spending more time on that than on their devotions, and oftener gazing on it than on the Bible; what do they else admire and dote upon, but on that which *Narcissus* did; to wit, on a shadow, which at last vanisheth to nothing, as may be seen in the Skeletons of *Narcissus*, *Hyacinthus*, *Helena*, and others; and surely if man himself be but a shadow, his beauty is but the shadow of that shadow. 10. *Eccho* fell in love with *Narcissus*, *Eccho* may signifie bragging, or vain words, which with pride or self-love is always enamoured, and none more subject to self-love and bragging, than young men who come short of the judgment, experience, and knowledge of old men, therefore he was turned into an herb, which buddeth out and flowreth later than other herbs, to shew that young men should not be in love with themselves too soon, nor think themselves wise before their time; *Multi ad sapientiam potuerunt pervenire, nisi putassent se jam perveniſſe.*

NEMESIS.

SHe was the daughter of Jupiter *and Neceſſity*; *or, as others ſay, of* Night *and the Ocean: the goddeſs of revenge, puniſhing the wicked, and revenging the good*; *ſhe was called* Adraſtia, *from King* Adraſtus, *who firſt built her a Temple*; *and* Rhamnuſia, *from a place in* Attica, *where ſhe had a ſtately Image.*

The INTERPRETER.

1. *Nemeſis* is *Jupiters* and Neceſſities daughter, to ſhew that God in his juſtice puniſheth the wicked; which neceſſarily he muſt do, or elſe he were not juſt; nor could he guide the World, if he ſhould ſuffer the wicked ſtill to flouriſh and prevail, and good men to be ſtill oppreſſed: therefore *Nemeſis* is painted with a bridle and a ruler, by which is repreſented Gods juſtice in curbing and holding in of wicked men, and in ruling of the World. 2. She was the daughter of Night and the Ocean, to ſhew that God oftentimes puniſheth mens ſins with darkneſs, as he did the Ægyptians and the world at Chriſt's crucifixon; and with ſpiritual darkneſs too, or ignorance of mind, as he did the Gentiles and the Jews too, who ſate in ſpiritual darkneſs, and ſaw not the Sun of righteouſneſs: ſo likewiſe he revengeth ſin with inundations of the Sea, as he did the firſt world, and many Countries ſince. Or elſe this may ſhew that ignorance ſignified by the night, and wealth repreſented by the Ocean, which enricheth the neighbouring Land, are the cauſes of wickedneſs, and this the occaſion of Gods juſt vengeance. 3. *Nemeſis* is called the daughter of Juſtice, becauſe God puniſheth none but when he is juſtly provoked thereunto. Hence ſome have thought *Nemeſis* and Juſtice to be the ſame; which they paint like a Virgin of a truculent aſpect, quick-ſighted, ſad, holding the ballance in one hand, and a whip or rod, with a hatchet in the other, to ſhew that Juſtice muſt not be partial, but pure from bribes and by-reſpects, terrible to the wicked, quick-ſighted in finding out the hidden truth, of a

ſad aſpect, for juſtice or vengeance doth not puniſh with delight; the rods and hatchet ſhew the diverſity of puniſhments according to the diverſity of ſins; and ſometimes ſhe is painted naked, ſitting on a ſquare ſtone, becauſe Juſtice muſt be open, not hid; ſquare and ſtedfaſt, not movable and unconſtant. 4. *Nemeſis* is ſometimes deſcribed to us with wings, and a crown on her head, ſtanding upon a wheel, with a cup in her hand, on which are engraven the Ethiopians; The wings ſhew the celerity and ſwiftneſs of Vengeance purſuing after wicked men; the crown ſignifieth the command and dominion of Gods juſtice in the world, on which were carried Stags, and ſmall pictures of Victory with palms, to ſhew that Juſtice or Revenge keep men in awe, and make them fearful, and that the ſame juſtice is a Conqueror or Victor over the world; the cup with the Ethiopians ſhews that Vengeance can overtake a ſinner though he run to the remoteſt parts of *Ethiopia*; the wheel ſignifieth the World, which is ſubjected to the feet of Juſtice. 5. By *Nemeſis*, the Sun may be meant; therefore the Egyptians placed her above the Moon, by which is ſignified, that the ſeat of Juſtice or Vengeance is in heaven; & as the Sun ſeeth all things, ſo doth divine juſtice; from which nothing can be concealed. The Sun illuſtrates obſcure things, and obſcureth things lucid; ſo *Nemeſis* or Juſtice raiſeth the humble and humbleth the proud; bringing them to obſcurity that ſhine like ſtars in the world, and raiſing them out of darkneſs to the light of honor, who have been low in their own eyes As by the ſuns heat and light the earth is beautified and made fruitful; ſo it is by Juſtice, that States and Kingdoms flouriſh and proſper. 6. Νέμεσις or Νέμεσης, *Nemeſis* ſignifieth both revenge and diſtribution; for Juſtice is twofold, punitive and diſtributive, or remunerative; not only is juſtice the puniſher of wickedneſs, but alſo the rewarder of goodneſs. 7. *Jupiter* fell in love with *Nemeſis*, and was cheriſhed in her boſome in the form of a white Swan, of which two was engendered an egg, and of this the fair *Helena*: By this (I ſuppoſe) may be meant, that Princes ought to be in love with Juſtice; but withal they muſt be white and unſpotted Swans in their lives: for how can a wicked Prince, whoſe life is full

of

of blackneſs and darkneſs be juſt? But the actions of a godly and juſt Prince will prove more beautiful and lovely than ever *Helena* was, though the daughter of the white Swan, and begot of an egge.

NEPTUNUS.

HE was the god of the Sea, the ſon of Saturn *and* Ops, *the husband of* Amphitrite; *of whom, and of ſea-Nymphs he begot multitudes of children; he, with* Apollo, *built the walls of* Troy, *and was the firſt that taught men horſemanſhip.*

The INTERPRETER.

1. THe Gentiles gave divers names to one and the ſame power of God as it is diffuſed into divers parts of the world; in heaven it is called *Jupiter*, in the fire *Vulcan*, in the air *Juno*, in the waters *Neptune*, in the earth *Veſta*, &c. ſo that by *Neptune* they meant that power which is in the ſea, moving it with diverſe motions, preſerving it from putrefaction, and reſtraining it from drowning the earth; for which cauſe perhaps they gave him a Trident, or three forked Scepter: and as by *Neptune* they underſtood the divine power or nature of the Sea, ſo by *Amphitrite* they meant the body or matter of the Sea, of which multitudes of fiſhes are engendred, which they called the children of *Neptune*. 2. He is ſaid to find out the uſe of Horſmanſhip, becauſe one of that name taught men firſt to ride; or elſe becauſe ſhips ſeem to ride on the ſea, as horſes on the land; therefore *Plautus* calls a ſhip a wooden horſe, *Nolo vehi equo ligneo*: or elſe becauſe ſudden eruptions of the ſea have cauſed men to get on horſeback for the greater expedition, to avoid drowning, who perhaps otherwiſe had not rid at all; or it may be, that ſome horſe might be ſeen ſwimming towards the ſhore, which had eſcaped from ſhipwrack, which might give occaſion to the ignorant country people to ſuppoſe, that *Neptune* gave the firſt horſe, for which cauſe he was called ἵππιος Ποσειδῶν *Neptune* the horſeman; or laſtly, by the horſe may be meant, the ſwiftneſs and mobility of the Sea; therefore becauſe the ſtars of

Caſtor and *Pollux* are very ſwift, they were ſaid to be horſemen. 3. They uſed to paint *Neptune*, *Nereus*, and the other ſea-gods with a countenance ſometimes frowning, ſometimes ſmiling, to ſhew how the Sea is ſometimes ſtormy, ſometimes calm: they made him gray-haired, and gave him a blue garment, that by the one; they might expreſs the foaming, by the other, the colour of the ſea: therefore blue is called in *Plautus*, *Color thalaſſius*; the ſea-colour. They gave him a Chariot drawn with horſes, or, as ſome ſay, with great and monſtrous Fiſhes, to ſignifie the ſwiftneſs of the ſea; they gave him a Trident inſtead of a Scepter, by which ſometimes he moved and ſhook the earth, to ſhew that the ſea, by reaſon of ſome ſubterraneal paſſages, gets under the ground, and ſhakes the neighbouring ſhores with earthquakes in all the three parts of the earth, *Aſia*, *Europe*, and *Africa*; if they had known *America*, they would have made his Scepter four-forked, and have called it not *Tridens*, but *Quadrens*: They made the Sea nymphs or *Nereides* wait upon his Charior, as *Virgil* in the fifth of the *Æneids*, placeth *Glaucus*, *Palæmon*, the *Tritons*, and the whole company of *Phorcus* on the right hand of *Neptune*; and on the left *Thetis*, *Melite*, *Panopæa*, and the other ſea-nymphs, by which they meant the divers ſorts of fiſhes, as their names expreſs; and among the reſt, *Triton* is called *Neptunes* Trumpeter by the Poets, at the ſound of whoſe ſhell-Trumpet the ſea ceaſeth to rage; becauſe ſome ſea monſters have appeared in ſuch a form as they deſcribe *Triton*, and they ſeldom appear but after a ſtorm in a great calm: and as for *Palæmon* or *Portunus*, he was the god of harbours, whom ſea-men honoured with ſacrifices upon their returning from any voyage. 4. They uſe to paint *Neptune* holding of a Plow, with a cart behind him; intimating by this, that without the ſea the earth could not be fruitful; for not only do the ſea-weeds and ſands ſerve in ſome places for dung to barren ground, but alſo the Sea-water is an help to fertility, as we ſee in ſalt mariſhes: beſides, without rain the earth cannot fructifie, but rain is begot of vapours extracted out of the ſea; and therefore perhaps he is the god of horſes, becauſe in ſalt mariſhes horſes are cured of worms and other diſeaſes; for this cauſe they uſed in *Illyricum* to fling every year

four

four horſes into the ſea, as a ſacrifice for *Neptune*: and the Romans (to ſhew that *Neptune* had the charge of horſes) appointed horſe-races, called *Ludi Circenſes*, to the honour of *Neptune*: and as the foot Companies in their Wars had purple for their Colours or Enſigns, ſo the horſe Companies had blue, which is the ſea-colour. Or I think rather, that the horſes whereof *Neptune* was god are the ſea-horſes, called *Hippocampi*, having two fore-feet like thoſe of an horſe, and the tayl or hinder part of a fiſh: and therefore this, as all other monſtrous fiſhes are called by the Poets, *Neptuni pecudes*; and not only were horſes dedicated to *Neptune*, but alſo to *Apollo*, *Diana*, *Juno*, and *Mars*, therefore *Romulus* appointed horſe-races, called, *Equiria in campo Martio*, to the honour of *Mars*, which were different from the *Neptunalia*, or *ludi Circences*, I ſpake of but now. 5. *Neptune* was called *Conſus à conſulendo*, from giving counſel or advice; for it was he that counſelled the Romans to raviſh the Sabinian women: but indeed for better reaſons may the ſea be called *Conſus*, for it counſels us by its eruptions and inundations to fear God, and to repent for ſin. The harmony it keeps in its motion with the Moon, counſels us to follow the directions of Gods word in heavenly things: its ſaltneſs counſels us to have ſalt in our ſelves; *Remember Lots Wife*. The fruitfulneſs of the ſea, and riches thereof, counſels us to bring forth much fruit, and to be rich in good works. Theſe and many ſuch like counſels have we from this *Conſus*: which alſo counſels us to be humble, and not to ſwell with a conceit of our own worth or perfections: for though all Rivers run into the ſea, yet it ſwels never the more for that: and likewiſe the ſea counſels us to be content with our own, and not to encroach upon other mens eſtates; for the ſea is content with its own bounds, though of its own nature, ſcituation, and greatneſs, it be able to drown the whole earth again. The Romans had done better to have erected an altar to *Conſus* for theſe reaſons, then for counſelling them to oppreſs and wrong their neighbours by raviſhing their women. 6. Some think that *Neptune* was called god of the ſea, becauſe under King *Saturn* he was Admiral of the ſea, and the firſt that rigged out a Fleet of ſhips into the Main; the Trident may perhaps

ſignifie the three ſquadrons into which he divided his fleet; but if by *Neptune* we underſtand the Sea it ſelf, then I think that the Trident may ſignifie the threefold motion thereof, the one natural as it is water to fall downward, which motion proceeds from its active form: the other natural as it is ſea-water, to ebb and flow, which proceeds from its paſſive form: the third is violent as it is agitated by the winds 7. *Neptune* was called god of the ſea, becauſe he was by his father *Saturns* command, who devoured his children, drowned there; hence fabulous antiquity, in conſideration of his untimely and undeſerved death, made him the god of that element by which he loſt his life. 8. *Neptune* being in love with *Amphitrite*, employed the Dolphin to procure her good will, for ſhe fled and hid her ſelf in *Atlas*; by this may be meant, that Princes Embaſſadours ought to be faithful and nimble like the Dolphin in executing their maſters commands: for the Dolphin is a ſwift ſwiming fiſh, and faithful to man, as divers examples ſhew: and likewiſe Princes ſhould be thankful, and not ſuffer quick and faithful ſervants to go unrewarded; therefore the Dolphin, whether a fiſh, or ſome eminent man of that name, was by *Neptune* placed among the ſtars; and is painted holding the Dolphin in his hand; for it was by his diligence and wiſdom that *Neptune* married with *Amphitrite*, which is ſo called from Compaſſing: either becauſe the ſea encompaſſeth the earth, or is encompaſſed by the air. 9. *Neptune* fell in love with *Theophanes* that beautiful virgin, whoſe good will that he might obtain he converted her into an Ewe, and himſelf into a Ram, the reſt of her ſuiters into Wolves: of her he begot the golden fleeced Ram, which carried *Phryxus* to *Colchis*: by this (I ſuppoſe) the Poets would ſignifie, that unlawful love and unſatiable luſt turns men into beaſts: and that the baſtard Sons of Princes are no better than Rams with golden fleeces; for though they have honour and wealth by the one ſide, yet they are contemptible by the other: they have the fleece from the father, but the rams nature from the mother. 10. We fitly apply this fiction to the Pope, who is another *Neptune*, and with his Trident or threefold power that he hath in Heaven, Earth, and Purgatory, ſhakes the earth;

and

and moves Kingdoms by Civil Wars: he is the beast that rose out of the sea, having fallen in love with the fair Virgin of the Church, hath turned himself into a Ram, pushing men with the horns of his authority, and he hath made a very sheep of the Church, begetting of her golden fleeced Rams, that is Bishops, Deans, and Prebends, which have more wealth and honour than true piety and learning *Neptune* made himself a servant to *Laomedon*, when with *Apollo* he built the walls of *Troy*; the Pope calls himself Servant of servants, and pretends to build the walls of the Church, but indeed overthrowes them with *Neptune*. *Æneid.* 2.

Neptunus *muros totamque à sedibus urbem*
Eruit. ———

11: *Apollo* and *Neptune* built the walls of *Troy*; that is meant either of the money that was dedicated to these gods which *Laomedon* seized upon, and therefore for this sacriledge he and his City were grievously plagued; and for his unfaithfulness in not repaying *Neptunes* money; or else is meant that the bricks wherewith the walls were built were made of clay, or earth, mingled with water called *Neptune*, and dried or baked in the Sun, which they called *Apollo*. 12. Whereas *Apollo* and *Neptune* were forced to serve for their living, by this the Poets would let us see how unconstant worldly honours are, & that he who is a King to day, may be a beggar to morrow, as the examples of *Cræsus*, *Dionysius*, *Belliſarius*, and many others can witness: we may see with *Solomon*, Princes sometimes walk on foot, and beggars sit on horseback. 13. In *Neptune* we may see the picture of a Tyrant, for tyrants delight in tormenting men, as it is recorded of *Tiberius*, *Phalaris*, *Mezentius*, and others, so did *Neptune* in continual vexing and tormenting of *Ulysses whom he would not drown*, but kept him alive, that he might be still vexing of him. Again tyrants do causelesly and injuriously put men to death; so did *Neptune* when he sent out the sea-calves to affright *Hippolytus* his horses, by which he was torn and killed; and this he did upon a false accusation of his step-mother *Phædra* to *Theseus*, as if *Hippolytus* would have ravished her: whereas his innocency and goodness were known; and had *Neptune* been a just

Prince

Prince, he would have examined the matter, and not rashly condemned the innocent. 14. *Neptune* in *Homer* with the other gods are feasted in *Ethiopia*; by which is intimated, that they were a religious and devout people. I wish we were as ready to feast the true God by faith and holiness; for he will come and sup with such: but we suffer him to stand & knock at the door of our hearts and will not open. Let rich men also learn to feast Christ in his poor members, that he may in the last day thank them for feeding him when he was hungry: otherwise the Ethiopians that feasted *Jupiter*, *Neptune*, & the other gods, will rise in judgment against us. 15. As *Juno* had the charge of the City gates, and *Minerva* of the castles and towers, so had *Neptune* of the foundation and walls; by which (I think) they meant, that riches, wisdom, and strength (for in *Homer*, *Neptune* is called the strongest of gods) are required for the preservation of Cities and States. 16. Our Saviour Christ is the true *Neptune*, the god of the sea, whon both winds & seas obey; the true Son of God in respect of his divinity, and of *Ops*, or of the earth in regard of his humanity; who hath the true Trident, or full power of heaven and earth given to him, & likewise the keys of death and hell; he is the true ἐννοσίγαιος or shaker of the earth, as he made it appear both at his death, and resurrection; and the true *Consus*, or God of counsel, for his name is in *Isaiah* The Counsellor: he hath married the virgin of the Church, the fairest of women: who may be called *Theophanes*, because it was to her, & for her that God appeared in the flesh: therefore the day of Christs nativity was called by the ancient Christians θεοφάνεια, the day of Gods apparition: for then did he lay aside his Majesty, and took upon him the form of a servant, that he might build the walles of the new *Jerusalem* And lastly, as the Greeks called *Neptune*, *Posidona*, that is, ποιῶν εἶδωλα, making the image, because, of all the elements, water only represents or makes images, by reason of its smoothness and clearness; so it was Christ that made us at first to the image of God, and afterward repaired this image, being decayed in us; a fit work for him, who is the express and essential image of his Father.

NEREUS See *NEPTUNUS* and *OCEANUS*.

NIOBE

NIOBE.

SHe was the daughter of Tantalus, *and wife of* Amphion, *King of the Thebans, who becauſe of the multitude and beauty of her Children, preferred her ſelf to* Latona; *therefore* Apollo *and* Diana *being angered by her inſolency, with their arrows kill'd all her children, and ſhe with grief was turned into a ſtone.*

The INTERPRETER.

Tantalus was covertous, & *Amphion* rich; when wealth and covetouſneſs meet together, they bring forth *Niobe*, that is pride, inſolence, and centempt of God himſelf. 2. By *Apollo* and *Diana* are meant the Sun and Moon, they cauſed by their heat and multitude of vapours a great Peſtlience, which killed all *Niobe*'s children; hence aroſe the fiction of *Apollo*'s and *Diana*'s arrows which killed *Niobe*'s children. 3. The turning of *Niobe* into a ſtone, is to ſhew the nature and greatneſs of her grief and ſorrow, which made her ſtupid and benummed, and in a manner ſenſeleſs; for *parvæ curæ loquuntur, ingentes ſtupent:* or elſe it may ſignifie the ſtone-monumet that ſhe erected to her ſelf and children; or that rock in *Phrygia*, which afar off ſeems to be a woman weeping, by reaſon of the ſprings of water flowing from thence. 4. By this puniſhing of *Niobe* and her children, we may ſee the judgments of God againſt pride and inſolency; and are taught not to be puſt up with conceit of our ſelves, wife, or children, but to carry an humble mind even in the higheſt fortune. 5. The turning of *Niobe* into a ſtone, may let us ſee how God hardeneth the hearts of wicked men, as he did the heart of *Pharaoh*; and that prophane men are not mollified and bettered, but hardened, and more obſtinate by afflictions. 6. *Niobe* ſinned, but her children are killed; by this we ſee that it is no injuſtice in God to viſit the iniquity of the Parents upon the Children, ſeeing they are a part of their Parents, and in their puniſhment the Parents ſuffer oftentimes more than in their own; and God is abſolute Lord over his creature. 7. Here, in *Niobe*, we ſee the pride of women

women, which bringeth destruction upon themselves, husbands, and family; the beauty of *Niobe* made her proud, and pride made her insolent, and insolence caused her own and her husbands ruin in their children: therefore he that marries for beauty where there is not grace, will find in that match *plus fellis quam mellis*, more gall than honey. As it fared here with *Niobe*, so did it with *Cassiope*: she in her pride preferred her self to the Nymphs, therefore her daughter *Andromache* had inevitably been devoured by the sea-monster when she was tied to the rock, had not *Perseus* rescued her. 8. *Amphion*, *Niobe*'s husband, was an excellent Musician, he made the rude stones hop together, and make up the walls of *Thebes*; but he that put life into dead stones, and civilized such rude and senseless creatures, could not for all his musick charm his wives pride and insolency. Our Saviour Christ by the sweetness of his Evangelical musick charmed the Gentiles; and of such stones raised children to *Abraham*, causing men to meet together towards the building of the new *Jerusalem*; but yet he could not prevail with the Jews which he had married to himself, neither could he cure their pride and obstinacy; though he piped, they would not dance.

NOX.

SHe was the ancientest goddess, the daughter of Chaos, *or of Hell, the mother of Love, Deceit, Fear, Darkness, Old age, Death, Misery, Complaint, Sleep, Dreams, and many other such like children.*

The INTERPRETER.

1. NOx is so called *à nocendo*, for the night is the occasion of much mischief.

Nox & amor vinumque nihil moderabile suadent.

So is also any grief, sickness, or pain more hurtful and violent by night than by day. 2. Night is called by some the daughter of *Chaos*, by others, the daughter of Hell; by which may be meant the night or darkness which was before the Creation, and so she is the daughter of *Chaos*,

hist

this darkneſs is called negative in the Schools; And alſo the darkneſs which is cauſed nightly, and is the ſhadow of the earth when the Sun is under our Hemiſphere; and ſo *Nox* is the daughter of *Erebus*, or of Hell; this is called privative. 3. Night is painted like a woman; becauſe as the female ſex is the weaker and more fearful, ſo is mans nature more fearful by night than by day; and weaker alſo, as is ſeen in ſick men. She hath a black garment, and long black wings, of which *Virgil*,

Nox ruit, & fuſcis tellurem amplectitur alis:

by theſe wings ſhe embraceth the earth. She is alſo carried in a Chariot, and is accompanied with the Stars, and hath the Cock for her ſacrifice, to ſignifie the darkneſs and qualities of the night, and that the ſtars are then moſt ſeen; and that the Cock, by reaſon of his vigilancy and noiſe that he makes, deſerves to be ſacrificed to the night; which is the time of reſt. Her black hair, her garland of Poppies with which ſhe is crowned, and her Chariot drawn with four horſes, do ſhew the darkneſs and aptneſs of the night for ſleep; and the four horſes may have relation to the four watches of the night. 4. *Nox* was the mother of Death, and of Sleep, and ſo ſhe was painted holding two children in her hands both aſleep; in her right hand was a white child, in the other a black; by the one Sleep, by the other Death, was ſignified: this was to expreſs the relation and reſemblance betwixt theſe three, which are promiſcuouſly taken one for another; death is called night, *Omnes una manet nox*, ſo death is called Sleep.

Vincentio Cartari

——*Æterno clauduntur lumina ſomno:*

Sleep is called Deaths Couſin, *Conſanguineus lethi ſopor.* 5. If in a ſpiritual ſenſe we take night for ignorance, then truly ſhe is the mother both of carnal ſecurity, and of both deaths, as alſo of all miſery; *My people periſh* (ſaith God) *for want of knowledge:* they that ſit in ſuch darkneſs, ſit alſo in the valley of the ſhadow of death. 6. Though the Gentiles made Death the Nights daughter, a goddeſs, yet they gave her no divine honours nor temple, nor Prieſt, nor Altar, nor Sacrifice, nor feſtival days, as they uſed to give to their other gods; becauſe they were without hope, death was terrible to them: they thought

that

that death did utterly deſtroy them, or elſe bring them to endleſs puniſhments: but we Chriſtians do rather love and honour, than fear Death; becauſe not only doth ſhe put a period to our ſins and miſeries, but alſo doth as it were let us in, and lead us by the hand to eternal happineſs; Therefore the ancient Chriſtians honoured the days in which the Martyrs ſuffered, and called them *natales*, their birth days. 7. They cloathed Death with a black garment all beſet with ſtars, by which they ſignified ſhe was the daughter of the night, perhaps becauſe more die naturally by night than by day: for nature is weaker by night than by day, and leſs able to reſiſt ſickneſs or death, by reaſon of the Suns abſence, who is the Author of life and health. But we may well ſay that the death of Chriſtians is clothed with ſtars, for by her we ſhall be made more bright than the ſtars of the firmament. 8. *Nox* is the mother of Deceit, Love, Fear, Complaints, Miſery, Dreams, *&c.* becauſe theſe reign moſt in the night, but eſpecially in the night of ignorance. 9, Sleep is one of Nights daughters, becauſe ſleep is procured by the darkneſs and vapours of the night; for the night is moyſter than the day, and moyſt bodies are moſt ſleepy, therefore they placed the City of Sleep near the Sea, and ſaid that it was watered with ſoft running rivers, and that *Lethe* or Oblivion was ſiſter to Sleep, for then we forget our cares: The two gates of Horn and Ebony in the City of ſleep, were to ſhew the clearneſs and obſcurity of mens dreams, according to the clearneſs and muddineſs of mens temperatures and conſtitutions. And whereas ſleep could never overcome *Jupiter*, it was to ſhew that Princes and Commanders ought to be more vigilant than others. Laſtly, Sleep was painted with wings to ſhew how ſuddenly it ſeizes upon men.

NYMPHÆ.

These were the Deities of waters; the daughters of Oceanus *and* Thetis *the mother of the Rivers, and Nurſes of* Ceres *and* Bacchus; *of theſe were divers ſorts.*

of Comets; of Mythological

1. BEcauſe the Nymphes were the Deities of Waters, or of moyſture, therefore they had divers names from the diverſities of waters and moyſtures: their general name is *Nymphæ, quaſi lymphæ*, that is waters: but from the waters that ſpring out of mountains, they are called *Oreades:* from the moyſture of woods & trees, they are named *Dryades*, and *Hamadryades:* from the moyſture that is in flowers and paſture grounds or medows, they are called *Napææ*, for νάπη is a paſture field: from the Sea-waters they are called *Nereides*, whoſe father was *Nereus* the ſea-god: from the waters of rivers they are termed *Naides*, for νάειν ſignifieth to flow, and ſo from fountains and ſpring they are called *Naides:* hence all ſprings are called *fontes ſacri*, as being conſecrated to, and in ſpecial tuition of the Nymphs: and becauſe rivers and fountains in their motion make a kind of muſical ſound, the Nymphs are called Muſes ſometimes: the Nymphs of ſtanding waters are called *Limniades*, from λίμνη, a pool: the Nymphs alſo are ſtyled *Ephydriades*, bacauſe they are hid under the waters. 2. The Nymphs are called the daughters of *Tethys*, and *Oceanus*, becauſe all rivers and ſprings proceed originally from the Sea, and are increaſed and maintained by rain, which alſo by the Sun is exhaled out of the Sea. 3. The Nymphs by *Virgil* are called *Juno*'s hand-maids, *Sunt mihi bis ſeptem præſtanti corpore Nymphæ*; becauſe the clouds, miſts, rain, and other watriſh meteors, by which ſprings and rivers are maintained, be ingendred in the Air which is called *Juno*. 4. The Nymphs are called the Nurſes of *Bacchus* and *Ceres*, to ſhew that wine and corn are cheriſhed and increaſed by moyſture, and ſo be all vegetables: neither is *Ceres* uſeful to us, nor *Bacchus* wholeſome without their nurſe, for by water the meal is kneaded, and by water the wine is tempered. 5. In *Homer* and *Virgil* I find the Nymphs at work, buſie in ſpinning and weaving, to ſhew how much women ſhould avoid idleneſs, ſeeing goddeſſes were not idle, neither is it any diſparagement for the greateſt women to put their hand to the diſtaff, and according to the old Engliſh name, be indeed, as they are called

called, ſpinſters, ſeeing the Nimphs themſelves are not aſhamed to ſpin in their hollow rocks, called by *Virgil Nympharum domus*; in whoſe caves *Homer* deſcribes the Bees making honey, that even by that example women may be induced to be diligent and provident, for if they give themſelves to idleneſs, what will follow but luſt and wantonneſs? Which I think the Poets expreſſed in that fiction of the Nymphs that fell in love with *Hyla*, that fair boy, and raviſhed him. 6. The Nymphs that nurſed *Bacchus*, were by *Jupiter* tranſlated into ſtars, and called *Hyades*, to ſhew perhaps that wine tempered with water makes the mind fit for heavenly raptures, and ſublime thoughts, whereas ſtrong wine of it ſelf intoxicates the brain, and makes it fitter for ſleep than contemplation. 7. If the Nymphs and Muſes be the ſame it is not without cauſe that the hill-Nymphs, called *Oreades*, found out the uſe of honey, as ſome ſay; therefore the Nymph *Meliſſa* gave her own name to the Bees, to ſignifie that learning is the food of the ſoul; and it is that which ſweetneth the life of man; there is more honey and ſweetneſs in the life of a Scholar on a hill, than of a Prince in his pallace.

NYCTEUS.

Ovid. Met. l. 2.

HE was the Son of Neptune, *and of* Selene, *the daughter of* Atlas; *his daughter* Nyctimene, *by the help of her nurſe, lay with him: which wicked inceſt being made known, ſhe went and hid her ſelf in the woods, and was by* Minerva, *who took pity on her, turned into an Owl.*

From C. Stephanus. with ref. to Ovid

The INTERPRETER.

1. BY *Nyctimenes* living in the woods, and being converted into an Owl, we are taught what is the fruit of ſin, and unlawful pleaſures, namely ſhame and confuſion, according to the Apoſtle, *What fruit had you of thoſe things whereof you are now aſhamed?* So *Adam* and *Eve* having ſinned, began to be both afraid and aſhamed, and therefore hid themſelves in the thickets. The Owl hides himſelf by day, and avoids the company of other birds; So wicked

men

men delight in darkneſs, and hate the light, which diſcovers their works; and when they begin to be aſhamed, they lead the lives of Owls, and ſhun the ſociety of men. 2. If *Nyctimene* was ſo aſhamed of her ſin, that ſhe durſt not ſhew her face by day; what ſhall we ſay of thoſe impudent *Abſaloms*, who profeſs the name of Chriſtianity, and yet are not aſhamed in the ſight of all *Iſrael*, and of the Sun, to perpetrate, or at leaſt to brag of, and glory in their filthy luſts and abominations? Whereas, if they had any ſparkle of grace or modeſty they would convert themſelves into Owls, and puniſh themſelves with an obſcure and retired life. 3. Let us ſo demean our ſelves in holineſs of converſation, that we may not, with this inceſtuous Daughter of *Nycteus*, be converted into Owls, and be forced to hide our faces, and incur the contempt and hatred of good men; for as ſins bring ſhame, ſo innocency boldneſs; the righteous man is bold as a Lion. 4. The Crow complains in *Ovid*, that the Owl, which had been a wicked inceſtuous woman, had the honour as well as her ſelf to wait upon *Minerva*, the goddeſs of Wiſdom and Learning;

Quid tamen hoc prodeſt, ſi diro facta volucris *Met. l. 2.*
Crimine Nyctimine noſtro ſucceſſit honori?

By which we ſee, that in Princes Courts wicked men attain as ſoon to honour and preferment as good men; yea, many times profaneneſs is preferred to Piety and goodneſs; and the more it is to be admired and lamented, that ſuch wicked wretches ſhould be countenanced by *Minerva*, or have any reſpect among the wiſe and learned; that Owls ſhould be in ſuch eſteem at learned *Athens*, as to ſtamp their pictures on their coyn, to me is ſtrange; but yet, I think it not ſtrange, when I conſider, how at this time Owls and Bats are only in requeſt; nay, they are honoured with *Jupiters* face, as they were once at *Athens*; how many are there in the world, that have the face of *Jupiter*, but the bodies of Owls, nay, in their voyces they are Screechowls, the noiſe and ſight of which, were accounted ominous and mortal; there are ſome, who have the faces of Divines, but their crooked claws holding faſt their prey; their voice ſounding out ſtill deſtruction, wars, and mortality, do ſhew what they are: when one of theſe had got into the

Exeat aula qui velit eſſe pius. Luc.
In diebulis noctuæ ſignum erat, cum Jovis facie; triobulum duas noctuas habuit. Cæl. Rhod. l. 10. c. 9.
Dirum mortalibus Omen. Ov.

Pliny. Temple of the Capitol, it was held ſo ominous, that the whole City muſt be luſtrated or purified; How dangerous is it then for Chriſtendom, where ſo many of theſe unlucky birds are got into the Church of Chriſt? Fitter to ſit on graves, or the tops of forſaken houſes, with that Owl in *Virgil*;

Æn. 12. *Quæ quondam in buſtis aut culminibus deſertis*
Nocte ſedens, ſerum canit importuna per umbras.

Their voice then, or groaning is always unlucky.

Prop. l. 4. *El.* 3. *Nec tam nocturna volucris funeſta querela*
Attica Cecropiis obſtrepit in foliis.

But their flying was held a lucky ſign, hence was the Proverb, *The Owl flyeth:* there could be no luckier ſign for Chriſtians, then if theſe birds would fly away into ſome deſart lands, where we might not hear their ſcreeching voice, which hath proved no leſs unfortunate to the Chriſtians of late, than the groaning of that Owl, which was heard in the City a little before the Romans overthrow at *Numantia*, or of that Owl, which ſate upon the ſpear or launce of *Pyrrhus*, portending his Armies overthrow. 5. The Owl was dedicated to *Minerva*, to ſhew, that as the Owl ſeeth beſt in the night, ſo by night ſtudies men attain to wiſdom and learning; or elſe becauſe *Minerva*, and learned wiſe men are quick-ſighted, and ſee further in the dark, than others in the light; and by reaſon *Minerva* was the goddeſs of War, as well as of Learning, and the darkneſs of the night is moſt oppertune for ſtratagems and aſſaults, and defence alſo, therefore the night-bird might perhaps for this cauſe be dedicated to her, to let Commanders know they muſt be watchful in the night, both for offence and defence; as *Agamemnon* is adviſed by *Morpheus* in *Homer*: for this cauſe *Minerva* is called γλαυκῶπις, in *Homer*, from her Owls eyes; for in Greek this bird is called γλαὺξ; for this cauſe, the Owl was in ſuch eſteem at *Athens*, for as they honoured *Minerva*, ſo they would honour her bird too, which was eyed like her, therefore they placed their Owls upon their gold; although now, the world being turned upſide down, moſt commonly gold is placed upon Owls. 6. In another ſenſe the Owl may ſignifie to us the wicked men of this world; who are quick-ſighted in the works of darkneſs,

Noctua volat. Eraſ.

Roſin. antiq. l. 3. *c.* 9

Defenſi tenebris, & dono noctis opacæ, Virg. Æn. 8.

ἔχει παννύχιον εὖδον βελήφορον ἄνδρα, *Il.* 5.

γλαύκας. *vocant noctuas.*

neſs, and night of ignorance, but in the day of grace, in the Sun-ſhine of the Goſpel, are blind, and ſee no more than Owls do by day.

CHAP. XIII.

O.

OCCASIO.

SHe was the goddeſs of Oppertunity, the youngeſt child of Saturn, *ſhe had winged feet, and ſtood upon a wheel whirling about with great ſwiftneſs, her forehead had a lock of hair hanging down, but ſhe was bald behind, by ſome ſhe is called the ſiſter of* Fortune. *Chart. in imag deor.*

The INTERPRETER.

1. BY this fiction they would let us ſee the brevity and inconſtancy of Occaſion, which if it be not laid hold on in time, will quickly eſcape from us, and leave nothing behind but repentance, as *Auſonius* ſheweth in his Epigram;

Sum dea, quæ facti, non factique exigo pœnas,
Nempe ut pœniteat ſic Metanoia vocor, &c. *Auſ. epig. 11.*

Therefore repentance is always placed by her, to make us the more earneſt to lay hold upon occaſion, or elſe we ſhall be ſure to repent for this neglect: for as ſhe flyeth away ſwiftly from us, ſo ſhe is not to be overtaken, or laid hold on, being gone, ſeeing her head is bald behind. 2. She is the daughter of *Saturn* becauſe it is time that affords Occaſion, and ſhe was made a goddeſs by the Romans, but a god by the Greeks, called καιρὸς, becauſe though Occaſion be unſtable and unconſtant as a woman, yet it hath the ſtrength *Fronte capillata, poſt eſt occaſio calva. Occaſio, καιρὸς.*

and prudence of a Man, doing more for us inan inſtant, than we can do in a long time, by our own care and induſtry; for which very cauſe Occaſion was deified; for many times things fall out by Occaſion better for us, than by our great and earneſt care, as the Greek Epigrammatiſt ſhew-eth;

Πολλάκι γοῦν σοφόν ἐστι μεμνῆσθαι τὸν ἄμεινον
Περσπεῖν εὐκαιρῶς.

Anthолog. l. 1. c. 83.

Therefore it was the counſel of wiſe *Pittacus*, that men ſhould be careful to watch and obſerve Occaſion; which, as *Pindarus* ſaith, obtaineth the top and principallity of all things: Ὁ καιρὸς παντὸς ἔχει κορύφαν, and as *Poſidippus* hath it in his verſe, καιρὸς ὁ πάντ᾽ δαμάτωρ, Occaſion is the Maſter and Subduer of all things; who is therefore painted with a Raſor in his hand, whoſe ſharpneſs nothing can reſiſt, ἀνδρῶν δεῖγμα ὡς ἀκμὴς πάσης ὀξύτερος, &c. 3. *Pauſanius* recordeth, that the Altar of Occaſion ſtood cloſe by the Altar of *Mercury*, called *Enagonius*, from wraſtling; which was doubtleſs, to ſhew us, that Occaſion & Opportunity ſhould always accompany mens Actions, whether they be of peace or of war, for *Mercury* was not only the god of wraſtling, but of ſcholars and learning too; as alſo of Merchants, who ſeldom would ſuffer Occaſion to ſlip away; for if they did, they would hardly become ſo rich as they are; I am ſure Thieves, whoſe Patron *Mercury* was, uſe to ſtand nearer the Altar of Occaſion, than True-men many times do; and hence it is that not only *Mercury*, but Occaſion alſo (as we uſe to ſay) make a Thief. 4. Occaſion was ſaid to be the Siſter of *Fortune*, becauſe they both agree in inconſtancy, therefore *Fortune*, alſo is placed upon a Wheel; *Verſatur celeri fors levis orbe rotæ*; and ſhe was called *Euripus* from her often ebbing and flowing; *Horace* calls her the Lady of the Seas, for the ſame reaſon; and ſome ſay, ſhe was the Daughter of the Ocean: But *Pindarus* will have her the Daughter of *Jupiter*: all which may be thus reconciled; *Fortune* is *Jupiters* Daughter, becauſe whatſoever befals us in this life is the effect of divine providence; and becauſe all accidents, which befal mankind, are produced in time, therefore ſhe may be called, the Daughter of *Saturn*; and by reaſon *Fortune* is uncertain, aud never continues long in the

In Pythiis.

In tempore veni, quod omnium rerum eſt primum, Ter. Poſid. καιρὸς ὅπου πάσιν ἄεισος *Heſiod.* ἑρμῆ ἐναγωνίῳ *in Eliacis.*

Tibul. el. 5 l. 1. Te dominum æquoris &c. l. 1. Od. 25. παῖ Ζωὸ.

the ſame State, ſhe may be called the daughter of the Sea, for which cauſe *Fortune* was named *Glaſſie*, and readieſt to crack, when ſhe ſhined moſt; and as *Euripides* ſaith, *Fortune* is but of one days continuance; and perhaps, they worſhipped *Fortune*, under the habit and name of two ſiſters; to ſhew, that unexpected occaſions are accompanied with divine providence; and becauſe Fortune was thus worſhipped at *Præneſte*, ſhe is called by *Statius* the two ſiſters:

Et Præneſtinæ poterant migrare ſorores.

Fortuna eſt vitrea, cum ſplendet frangitur, ὡς ἐρήμεεσι τύχαι. L. Sylv.

OCEANVS, NEREUS, TETHYS, GLAVCUS, THETIS, TRITON, &c.

OCeanus *was the Son of* Cœlum *and* Veſta, *the husband of* Tethys, *and Father of all the Gods.* Nereus *the Son of* Oceanus *and* Tethys, *the husband of* Doris, *of whom he begot multitudes of children called* Nereides *from him.* Tethys *the daughter of* Cœlum *and* Veſta, *the mother of Rivers and Fountains.* Glaucus *one of the chief Sea Gods, who before was a Fiſherman.* Thetis *the Daughter of* Nereus *and* Doris Triton *the Son of* Neptune, *and the Nymph* Salacia, *he was* Neptunes *Trumpeter,* &c.

The INTERPRETER.

1. *Oceanus* is called the Son of *Cœlum* and *Veſta*, that is, of Heaven and Earth, becauſe the Sea hath its preſervation and motion from the Heaven, and by it is incompaſſed, and by the Earth it is borne up, as a child by the mother. 2. *Oceanus* is called the Father of all the gods, becauſe all things have their original from moyſture without which there can be no generation, nor corruption; hence *Thales* made Water the original of all things: and for his cauſe the Poets ſpeak of ſuch multitudes of Children, that were of *Neptune* or the Ocean; for indeed the Sea is more fruitful of fiſhes, than the earth is of other living creatures; and becauſe all Springs and Rivers proceed from the Sea, they called *Oceanus* the Father of all the Nymphs. 3. The

and prudence of a Man, doing more for us inan inſtant, than we can do in a long time, by our own care and induſtry; for which very cauſe Occaſion was deified; for many times things fall out by Occaſion better for us, than by our great and earneſt care, as the Greek Epigrammatiſt ſhew. eth;

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Gods are ſaid to be feaſted by *Oceanus*, either to confirm that opinion of ſome, that the ſtars are fed by the vapours that ariſe out of the ſea, and are converted into clouds: for the ſtars being of a fiery nature, are tempered by theſe moyſt vapours, as they think. This was the Stoicks opinion, which is refuted by the Ariſtotelians, and is touched by *Virgil.* Æn. 1.

Convexa polus dum ſidera paſcet.

Or perhaps by the Oceans feaſting of the Gods, may be meant, that the chiefeſt dainties that Princes feed on, are either from the Sea, or conveyed from remote Countries by Sea. But obſerve that the Gods feaſted themſelves in the Sea, where is much water, but no wine: by which I think, is intimated, that great men ſhould be temperate in their Feaſts: but now our gods have forſaken drinking of water, and will feaſt no longer in the Ocean: Wine is the liquor we feaſt with: the gods retained their honour while they were content with water, but men degenerate into beaſts, while they intoxicate themſelves with Wine. 4. The Ocean was painted with a Bulls head, either to ſignifie the violent ruſhing of the Sea againſt the ſhore, or to expreſs the bellowing noiſe the Sea makes: he is alſo painted ſitting in a Chariot with his wife *Thetis* drawn by four wheels, accompanied with *Tritons* and the Sea-Nymphs: by the Chariot is meant the ſwift motion of the Sea: and by his company is underſtood the divers ſorts of Fiſhes, which are ſaid to wait upon the Ocean, becauſe they have their being and habitation in the Sea. 5. *Juno* is ſaid to have her education in the Ocean, becauſe of the vicinity the Air hath with the Sea, both in ſituation and nature; for the Water is quickly converted into Air, and this again into Water; the clouds are begot of Sea vapours, and they fall again into the Seas lap: and thus is *Juno* educated and nouriſhed in *Oceanus*: Or elſe by this may be meant, as I think, that Riches, whereof *Juno* was goddeſs, are maintained and got by Navigation. 6. *Oceanus* was a great friend to *Prometheus*, for he was a wiſe man, and provident, and a good Aſtronomer; they that would find the Sea favourable to them had need be wiſe, and provident, and obſervant of the fit times of Navigation, and be skilful in Aſtronomy

and

and Geography too; to know the Rocks, Quick-sands, Shelves, Shores and courses of the Tides; he that in these is not *Prometheus*, will prove *Epimetheus*, and repent him of his Navigation; which *Palinurus* knew, when he checks *Morpheus*; *Æn.* 5. for counselling him to fall asleep, being in a dangerous Sea, between *Sicily* and *Italy*:

Méne salis placidi vultum, fluctusque quietos
Ignorare jubes? méne hæic confidere monstro?

7. *Neptunus*, *Oceanus*, *Nereus*, *Tethys*, *Glaucus*, *Thetis*, *Triton*, *Phorcus*, *Proteus*, and divers other mentioned in the Poets, are but different names of the same thing, to wit, the Sea. *Nereus*, *Thetis*, *Proteus*, are said to transform themselves into divers shapes, to signifie, as I think, the divers colours of the Sea-water, which sometimes looks green, therefore they gave the *Nereids* green hair, *Virides Neredium comas*; sometimes white, therefore *Thetis* is painted with gray hairs, and a white garment; partly to intimate the Antiquity of Navigation, and partly also, as I suppose, the cares and fears of Sea-men: for *cura facit canos*; and Sea-men become sooner gray haired than others: the Sea-water also looks sometimes blew, therefore the Seas are called *Cærula* by the Poets, and the word *Glaucus*, which was the Sea-god, signifieth the blue colour, and *Tibris* is described by *Virgil* in a blew vail or mantle:

——*Eum glauco velabat amictu*
Carbasus: ——

Sometimes also the Sea-water will look red as in a storm. And sometimes black: an Epithet often given to the Sea, by the Greek Poets. Or else this transforming of the Sea-gods into so many shapes, may signifie the divers faces of the Sea: for sometimes it looks with a smiling countenance in calms; sometimes it frowns, as in storms, and roars like a Lion; hence

Omnia transformat se se in miracula rerum,
Ignemque horribilemque feram, fluviosque liquentes.

8. *Proteus* was a King of *Egypt*, who used to have in his Scutcheons and ensigns, sometimes the figure of a Lion, sometimes of a Bull, or of a Tyger, or of a Dragon, or of Fire: hence arose the fiction of *Proteus* transforming himself into divers shapes.

Fiet enim ſubito Sus horridus, atraque Tigris,
Squamoſuſque Draco, & fulva cervice Leæna.

And by this is repreſented a wiſe Prince, who ought to accommodate himſelf to all changes and occaſions, and to uſe his government accordingly; for there is nothing here perpetual: and ſometimes as occaſions, and times, and mens diſpoſitions alter, ſo muſt alſo Government both in Church and State. The French King was too much like *Proteus*, who would have his Son to learn no more Latin than this; *Qui neſcit diſſimulare neſcit imperare.* 9. *Proteus* was a wiſe man and a Prophet, who foreknew future things.

Quæ ſint, quæ fuerint, quæ mox ventura trahantur.

In this he was the type of a Ship-Maſter, who ought to be skilful in the weather, and in thoſe things which belong to his Art of Navigation, and withal to have a foreſight in the changes of the weather; for want of which knowledge and providence many ſhips are caſt away. 10. *Proteus* never played his part ſo much as now a days, if you look upon mens opinions both in Religion, and other things; into what multitude of ſhapes is Religion now turned? If you look upon mens Garments, into what monſtrous ſhapes do men turn their bodies almoſt every month? If you look upon Sophiſters in their diſputes, what windings, turnings, and intricate changes of words and propoſitions ſhall you find; that you know not where to hold them?

Tot variæ illudunt ſpecies totque ora ferarum.

Truth was never changed into ſo many ſhapes as now, for every fond opinion is taken up, and maintained for truth; but the more opinions prevail, the more ſhould wiſe men lay hold on truth, and hold her faſt, till ſhe return to her own ſhape. 11. *Tethys* was the wife of *Oceanus*: perhaps they meant by *Tethys* the Mediterranean ſea, and other Bays, which were ſo united to the Ocean, as man and wife; by which union the Mediterrane abounds with Fiſhes, and ſo do the other Bays or Arms of the Sea. 12. *Thetis* was alſo the Sea, and married to *Peleus*, becauſe perhaps he was much addicted to Navigation: in their Marriage all the gods were preſent, except the goddeſs Diſcord: it were happy, if ſhe were abſent from all other Marriages. 13. *Glaucus* was a Fiſherman, who in Winter had a way to catch fiſh, which

others

others had not; he was also an excellent Swimmer and Diver under water: being at last drowned or devoured by some great fish, he was by superstitious people held for a sea god; from such weak and foolish beginnings hath Idolatry received its increase; so *Phorcus*, King of *Sardinia*, being drowned by *Atlas* in a Naval fight, was by his People made a Sea god: in like manner *Ino*, who was called also *Leucothea*, and *Matuta*, being both drowned, were made sea gods; so was *Palæmon* or *Portunus*, being a mortal man, and buried in *Isthmus*, made a god after his death. This Custom the Romans borrowed in deifying of their Emperors after death, and the Papists in canonizing of their Saints. 14. *Triton* is most commonly taken for a Sea Monster, having the upper parts like those of a man, bnt the lower parts like a fish; which they made also a sea god, because of his monstrous and unusual shape; but I rather think, that by *Triton* is meant the Sea, in whose upper parts or superficies men use to trade, in the lower parts Fishes have their abode; and perhaps from hence arose the fable of *Tritons* monstrous shape. 12. By *Matuta*, or *Matutina*, may be meant the Morning; by *Palæmon* which is from πάλλειν, to shake, is meant the Wind, which is *Matuta*'s Sun, because it is raised by the morning Sun; these are said to fall into the Sea; and to be made sea gods, because of the power which the sun and wind have over the Sea.

OREADES, See *NYMPHS*.

OEDIPUS.

HE was the Son of Laius, *King of* Thebes, *and* Jocasta; *his Father understanding by the Oracle, that he should be killed by his own Son, delivered him to his shepherd to be murthered, who pitying the child, bored two holes through his feet, and so hung him by the feet on a tree: but* Phorbas *the* King *of* Corinths *shepherd, passing by that way, took down the Child, and bestowed him on his Queen being childless, who bred him as her own Son, but when the Child grew up, he went to* Phocis, *and there lighting on his Father* Laius, *unawares in a tumult killed him; and going to* Thebes, *he lighted on* Sphinx, *whose riddles* *Hygin Fab. 67. Palop. l. 1. Apol. l. 3. Nat. Com. l. 8. c. 28. Eurip. in Phœnissi. Senec. in Oedipo. Æschilus*

riddles he untied: afterwards he married Jocasta, *not thinking she was his mother, but when he understood, that he had killed his Father, and married his Mother, being highly displeased with himself, he put out his own eyes.*

The INTERPRETER.

Οἰδεῖν *intumescere.* Οἰδῶν τὸ πόδε. *Aristoph. in Ran.* Ὅθεν νὺν ἕλλας ὠνόμαζεν Οἰδίπων. *Eurip. in Phoeniss.* *Forata ferro gessera vestigia; tumore nactus nomen ac vitio pedum. Sen. in Oedip.*

1. *Oedipus*, is so called from his sore and swelled feet; he may thank his Father for his wounded feet, but he may thank himself for his blinded eyes: our Father *Adam* by his sin hath made us unable to walk in the ways of God, and we, by our voluntary blindness, have made our selves unable to see the Sun of Righteousness, so that our actual blindness is the sequel of our Original lameness. 2. The Monster *Sphinx*, which *Oedipus* killed, having resolved his Riddles, was a Robber, whose unaccessible and intricate Rocks, *Oedipus* overcame: Sin is the *Sphinx* or Monster, that lodgeth within the winding Labyrinth and Rock of our Heart, which if, with *Oedipus*, we master, with *Oedipus*, we may expect a Kingdom, but far better, and of longer continuance than that of *Thebes*; for out of that *Oedipus* was forced to fly, but out of this we shall never be expelled. 3. In this story, we may see the severe and heavy judgment of God, against Parricide and Incest. *Oedipus* killed his Father, and lay with his Mother, but unwittingly; yet for these sins, though unvoluntary, the whole City of *Thebes* is visited with the Plague, the Sons of *Oedipus* murthered one another, their Mother *Jocasta* kills her self, *Oedipus* is driven out of his Kingdom, ends his days in banishment, pulls out his own eyes, and at last is swallowed up by an Earthquake; yea, vengeance followed his carkass after death; for the *Thebans*, being plagued before for his wickedness, would not suffer him to be buried among them; and, when he was buried at *Ceum* in *Bœotia*, they were forced to remove him again from thence, because of the calamities that fell upon that place: at last being brought to *Eteon* he was there devoured by an Earthquake: if Gods judgment be severe against involuntary sins, in what a miserable condition are they, who sin wittingly, willingly, and with delight? 4. From hence let men learn, not to be too impatient

impatient for the want of children, or for the loſs of thoſe which they have; for we may ſee that many are happier who want them, than they that have them. *Auguſtus* many times wiſhed, that either he had never married, or elſe that he had never been a Father; for though every child is not as *Pindarus* calls *Oedipus*, a fatal Son to his Father, by murthering him; yet too many there are, who by their ſtubbornneſs, pride, diſobedience, and evil courſes bring their Parents gray hairs with ſorrow to the grave. 5. Here alſo we may ſee how dangerous it is, for Children to incur the diſpleaſure of their Parents, and their curſes: for *Oedipus*, being ſlighted by his Sons, when he was driven out of his Kingdom, and received no aſſiſtance from them, uttered fearful imprecations againſt them, ἀρὰς ἀρᾶται πῶσαν ἀποπατῶν; ſo that the curſe of *Oedipus* became a Proverb, for any direful imprecations: and, as *Oedipus* wiſhed, ſo it came to paſs: he wiſhed that his two Sons, *Eteocles* and *Polynices* would kill one another: *Generis conſortia ferro diſſiliant:* and ſo they did, for not only did their malice appear to each other in their life time, but alſo after their death; for the funeral fire, in which their bodies were burned, divided it ſelf, if we will believe *Statius:* So *Lucan*, *Scinditur in partes geminoque cacumine ſurgit*, Thebanos *imitata rogos*: *lib.* 1, Hence bitter ſtrifes, and irreconcileable enemies are called by *Apuleius*, *Eteocleæ contentiones.* 6. *Oedipus* was impotent in his feet (perhaps he had the gout) and blind in his eyes; two ill qualities in a Governour, to be neither a man of Action, nor of Underſtanding, who as he was defective in the one only they endured him; for many States have been happy under wiſe and underſtanding Princes, though they have not been men of action: but when *Oedipus* fails in both, he is expelled by his people, whoſe act notwithſtanding is not to be commended. 7. *Oedipus* was not his name at firſt; but rather a nick name from the event. So *Agrippa* from his weak feet; *Cæſar*, from being cut out of his mothers womb, *Torquatus*, from the chain of Gold given him, but otherwiſe the Gentiles were very ceremonious in impoſing of names; in which, they ſuppoſed, the good and bad events of their Childrens lives conſiſted: So that the day it ſelf, whether the ſeventh, eight, ninth, or tenth, was

Μόειμοθ' ὑθ. Od. 2 Olymp.

Euripin Phœniſſi. Οἰδιπόδος ἀρά. *Eraſ. in adag. Statius in* 1 *Thebaid Statius* 12. *Thebaid. Exundant diverſo vertice Flammæ Aſin. aur. l.* 10.

Dies nominalis, luſtricus, ὀνομαστήριον ἑορτὴ ὀνομάτων.

was holy among them, and had divers names. 8. *Oedipus* revenged the sin of incest, he had committed, upon his eyes: the eyes indeed are the windows and holes, as *Gregory* calls them, through which sin enters into the soul, and it wanders abroad upon vain objects; for as *Philo* saith, the eyes, and affections of the mind do sympathize; but this is a preposterous revenge, with *Oedipus* and *Democritus*, to pull out our eyes; or, with *Porsena*, to burn off our hand; or with the Priests of *Cybele*, and some Organists to emasculate ourselves: Christs counsel, of pulling out the offending eye, is not literal, for he will have mercy and not sacrifice: he is not a God of cruelty, delighting in our bloud; but his meaning is, that we had better lose the eye than the Soul, and should rather abandon whatsoever is dear to us (though as dear as our eyes) than lose eternal life; our best way then is to make a covenant with our eyes; as *Job* did, and to pray with *David*, *Turn away mine eyes, that they may not behold vanity.*

Visus, auditus, &c. sunt viæ mentis & egrediendi foramina. Greg. 12. Mor. Fenestræ sunt mentium lumen oculorum. Salvian. de guber. Dei Ψυχῆς πάθεσι συμπάσχουσιν ὀφθαλμοί. *Ph. l. 2. de log videndi. Ut vidi, ut perii. Virg. Cur aliquid vidi? Cur noxa lumine feci? Ovid. 2. trist.*

OENOTRIUS, See JANUS.

OPS, See RHEA.

ORION.

HE *was the Son of* Hyrcus, *begot of the Urine of* Jupiter, Mercury, *and* Neptune, *When they pissed in the Oxe hide, with the flesh of which these three gods were feasted by* Hyrcus; *for he, being childless, obtained this for a reward of his hospitality: for after the hide was buried by their command ten months in the ground,* Urion *was born, so called from the* Urin; *but afterwards he was named* Orion: *he Proved an excellent hunter, and was* Diana's *companion, but for bragging too much of his skill, was killed by a Scorpion, and after that placed among the stars.*

The INTERPRETER.

1. ORion is a Constellation consisting of seventeen stars, whereof seven of them are very bright, therefore *Virgil* girds him with gold, *armatusque auro circumspicit Orion*; this Constellation ariseth in the Winter, at which time great

great ſtorms are raiſed and much rain falls, therefore in reſpect of the darkneſs of the air, which *Orion* cauſeth by raiſing ſuch quantity of vapours and clouds, of which ſtorms, rain, and thunder are engendred, he is ſaid by *Seneca*, to affright the gods, *Terret* Orion *deos*, and perhaps he was ſaid to be begot of the gods *Urins*, becauſe abundance of rain falls by his influence; hence he is called *Nimboſus*, *Aquoſus*, *Pluvioſus Orion*, by the Prince of Poets. He is ſaid to be killed by *Diana*'s arrows, Dianæ *virginis domitus ſagitta*, becauſe when the Moon ſhines bright at the Full, his ſtars are ſcarce ſeen; others write that he was ſlain by the *Scorpion*, becauſe when this riſeth, the other falls, and is hid. 2. *Orion* may be the Type of an excellent Governour, who for his Juſtice and Authority is begot of *Jupiter*; for his Eloquence, of *Mercury*; for his skill in Horſemanſhip and Navigation, of *Neptune*; thus men of excellent parts, and eminent vertues, are called the Sons of the gods; therefore he was rewarded by all theſe three gods; by *Jupiter*, with a place among the ſtars; by *Mercury*, with skill on the Harp; by *Neptune*, with talneſs of Body, that he could walk through the Sea.

—— *quam magnus* Orion
Cum pedes incedit medii per maxima Nerei
Stagna, viam ſcindens humero ſupereminet undas.

3. *Orion*, for raviſhing of *Merops*, the daughter of *Oenopion*, loſt his eyes by the ſame *Oenopion*; and for his pride and bragging of his skill was killed by *Diana*; thus we ſee, that luſt and pride ſeldom go unpuniſhed. 4. *Orion* recovered his ſight by *Vulcans* help, in counſelling, and conducting him through the Sea to the Eaſt, towards the Sun: we ſhall never recover our ſpiritual eye-ſight, which we loſt by our ſpiritual Fornications, but by the fiery zeal of the Spirit conducting us through the ſea of Repentance to Chriſt the Sun of Righteouſneſs. 5. Some, inſtead of *Mercury*, make *Apollo* one of *Orions* Fathers; by which, I think, is meant, that by the natural heat of the Seed, which they called the *Urine* of the gods; and the radical moyſture thereof, and the influence of Heaven, every generation is effected in this inferiour world: for *Jupiter* is the heaven, *Apollo* the natural heat, and *Neptune* the radical moyſture

moysture. 6. *Hyrcus*, for his hospitality in entertaining the gods, lost not his reward, neither shall they that entertain Christ in his Ministers and poor members. 7. By *Orion* may be meant, the vapours which are extracted out of the sea by the Suns heat, and the Heavens influence, for these three are the Parents of *Orion*; or the vapours their obscuring the light of the Moon was expressed by *Orions* assaulting of *Diana*, who by her arrows killed him, because the Moon by her light and influence oftentimes dispels and consumes these vapours. 8. Blind *Orion* carried *Cedaleon* on his shoulders, by whom he was directed and guided towards the Sun; even so the blind Church of *Rome* carried the Protestant Church, even in the time of her greatest blindness, upon her large shoulders; who was directed by the Protestants in all Ages towards Christ: but she would not go, and in this her condition was worse than that of *Orions*, for he followed his directors, and received his sight: but she persecuted and killed her directors, and continues yet in blindness. If ye ask then, where the Protestant Church was before *Luther*, I answer, upon the shoulders of blind *Orion*, or of the Romish Church, directing her to the Sun of righteousness.

ORPHEUS.

HE was the Son of Apollo *and* Calliope, *who by the sweetness of his musick caused birds and beasts, stones and trees to follow him, having lost his wife* Eurydice, *who running away from* Aristæus, *was stung to death by a Serpent, he went down to hell to bring her back: who by his Harp so charmed* Pluto *and* Proserpina, *that they suffered her to depart thence with him on condition that he should not look back, till he were quite out of hell; but he did look back and so he went without her: therefore in discontent he disswaded all men from marriage, which caused the Thracian women to tear him in pieces.*

The INTERPRETER.

1. I Think by this fiction may be meant the force and power of Magick: for *Orpheus* by witchcraft and spels brought

brought up the image, ſhadow, or repreſentation of his Wife out of the grave, as the Witch of *Endor* raiſed *Samuel*'s body or ſhadow rather. 2. *Eurydice* ſignifieth Juſtice and Equity, to which *Orpheus*, that is, Princes and Magiſtrates, ought to be married: if this be ſtung to death, as oftentimes it is by the Serpent of war, the Prince, by the *Melodious* harmony of peace and concord, muſt bring it back again. 3. Great was the love of *Orpheus* to his wife that would venter himſelf down to hell to recover her: what a ſhame is it for any Chriſtian, ſo to hate his Wife, as to wiſh her rather in hell, than to take the pains to fetch her thence. 4. Miniſters ought to be like *Orpheus*, when any ſoul of their flock, to which they are ſpiritually married, is by deſpair, or any calamity, at it were ſunk down into hell, they ſhould by the melodious harmony of the ſweet tuned Harp of Gods Word, call them back from thence, and raiſe them up again. 5. *Orpheus* did too much bewail the death of his *Eurydice*; but ſo muſt not we that are Chriſtians; we may be ſorry for the departure of our friends, but not mourn, as thoſe that are without hope; *nec ſicci ſint oculi, nec fluant.* 6. Whilſt *Eurydice* was running away from *Ariſtæus*, ſhe was ſtung by a Serpent: *Ariſtæus* ſignifieth a good or juſt man; they that ſhun the company of good and juſt men, ſhall be a prey for the Serpent, even that red Dragon the Devil. 7. *Orpheus* his Harp was ſaid to be carried by water, from *Thrace* to the Iſle of *Lesbos*, by which was ſignified that the Iſlanders gave themſelves to the ſtudy of Muſick and Poetry, after *Orpheus* was killed in *Thrace*. 8. The ſame Harp of *Orpheus*, when it was handled by him, charmed the beaſts, and tamed their wild nature; but being handled by *Neanthus*, King *Pittacus* his Son in *Lesbos*, ſo inraged the Dogs, that they flew upon him, and tore him. By this we may ſee what different effects one and the ſame thing can produce, being uſed or abuſed; and how by the ſame Harp of Gods Word, ſome are tamed, others inraged; ſome ſaved, ſome damned; to ſome it is the ſavour of life, to others of death; the Apoſtles, that by the Harp of the Goſpel tamed thouſands of wild Gentiles, who were no better than brute beaſts, by the ſame Harp, ſo inraged the dogged natures of perſecuting tyrants, that

they

they proved worſe than Wolves and Bears. 9. The reaſon why the body of *Orpheus* was torn in pieces, was, becauſe he diſſwaded marriage: the reaſon, why the myſtical body of Chriſts Church is torn into ſo many factions, is becauſe the Pope inhibited marriage in the Clergy. 10. By *Orpheus* charming of ſtones, trees, birds, and beaſts with his muſick, is meant, how Governors, at firſt, by their wiſdom and eloquence did bring rude and ignorant people, *Genus indocile & diſperſum montibus altis*, to Civility, and Religion, and to ſubmit themſelves to wholſom Laws, forſaking their wilde Cuſtoms. 11. *Orpheus*, for want of moderation in his affection to his Wife, in that he could not forbear looking back upon her, though a little while, albeit he was prohibited, brought deſtruction on his *Euridice*, and ſorrow on himſelf; by this we are taught, how dangerous a thing impotency in love is; by which many otherwiſe good men, have brought miſery on themſelves and others. 12. *Orpheus* was an Aſtrologer, who firſt taught the Græcians that knowledge myſtically; by ſhewing the motion, harmony, and order, that was among the ſeven Planets, by his Harp, that had ſeven ſtrings, as *Lucian* ſheweth; for which cauſe they placed his Harp among the ſtars, about which is the Lion, Bull, and other Creatures, which gave occaſion to this fiction of *Orpheus* his charming of Beaſts with his Harp. To his knowledge of the ſeven Planets *Virgil* alludes, when he gives him in the Elyſian fields a ſeven ſtringed Harp; *Obloquitur numero ſeptem diſcrimina vocum.* 13. *Orpheus* was the firſt that brought into *Greece* the mad Bacchanals, or *Orgya*, in which he was torn himſelf; by which we ſee, how many are undone by their own inventions; then, how dangerous it is to bring in new Ceremonies or Religions in a State; beſides, that bloody effects proceed of drunken meetings. 14. Chriſt is the true *Orpheus*, who by the ſweetneſs and force of his Evangelical muſick cauſed the Gentiles, who before were ſtocks and ſtones in knowledge, and no better than beaſts in Religion, to follow after him: it was he only who went down to hell to recover the Church his Spouſe, who had loſt her ſelf, by running away from *Ariſteus*, even goodneſs it ſelf; and delighting her ſelf among the Graſs and Flowers of pleaſure, was

ſtung

ſtung by that old ſerpent the Devil. What was in vain attempted by *Orpheus*, was truly performed by our Saviour, for he alone hath delivered our ſouls from the nethermoſt hell; and at laſt was he torn with whips, and thorns, and pierced with nails, and a ſpear, upon the Croſs, for our tranſgreſſions.

ORESTES.

HE was the ſon of Agamemnon, *and* Clytemneſtra; *when he returned from* Phocis *with his Tutor, by the help of his ſiſter* Electra, *he killed his mother, and* Ægyſthus *the adulterer, who had before murthered his father* Agamemnon, *that he might abuſe his Wife* Clytemneſtra. Oreſtes *alſo killed* Pyrrhus *in* Apollo's *temple, becauſe he had raviſhed his Wife* Hermione *the daughter of* Menelaus; *he was ſo haunted by the Furies, for his wickedneſs, that he could not be expiated, till he ſacrificed upon the altar of* Diana Taurica; *ſuch was the friendſhip between* Oreſtes *and* Pylades, *that they offered to dye for each other, at laſt he was ſtung by a Serpent and died.*

Sophocles in Electra. Eurip. in Oreſte. Hygin. fab. 119. *Nat. Com. Myth. l.* 9. *c.* 2. *Pauſanias in Attic. & Arcad.*

The INTERPRETER.

1. HEre we have notable examples of Gods juſtice againſt murther and adultery: *Agamemnon* was murthered by *Ægyſtus*, and this is murthered by *Agamemnon*'s ſon, whom he thought had been dead; *Clytemneſtra* commits adultery with *Ægyſtus*, and is murthered by her own Son. *Oreſtes* murthers *Pyrrhus* in *Apollo*'s temple, and is for his murther and ſacriledge, as alſo for that of his mother, tortured with evil Furies, that is with the ſtings and torments of an evil conſcience; the very rudiments of hell-torments, far worſe than the burning firebrands, and ſnaky hairs of the Furies; and is at laſt by divine juſtice ſtung to death by a Serpent. 2. Thus we ſee how vengeance purſueth wickedneſs. 3. Here is alſo to be noted, Gods anger againſt hypocriſie; *Ægyſtus* and *Clytemneſtra* in the temple of *Pallas* were giving thanks to *Jupiter*, the deliverer, for the death of *Oreſtes*, as rejoycing that now they were freed from all danger; *Oreſtes* being

Nero, Oreſtes, Alcmæon apud Suetonium in Nero. μητροκτονος.

(as they ſuppoſed) dead, and his ſiſter *Electra* married to a husbandman, whoſe children were uncapable of the Kingdom; but in the very Temple, and the act of their hypocritical devotion, they were both murthered together: thus, neither the holineſs of place, time, nor action, can priviledge an Hypocrite from Gods vengeance, and when the wicked are moſt ſecure, they are moſt in danger, and neareſt to deſtruction. 3. The Furies that moleſted *Oreſtes* may be meant the *Areopagites*, who at firſt queſtioned and troubled him for his murthers, but afterward abſolved him: in memory of which abſolution he erected an altar to *Minerva Area*, ſo called from Prayer, becauſe ſhe had heard his Prayer. By which we ſee how unjuſt both the gods of the Gentiles, and their Judges were, who would abſolve a murtherer from ſuch wilful and barbarous murthers; and how wicked was *Apollo*, who perſwaded *Oreſtes* to kill his mother, when he went to conſult with his Oracle; of which injuſtice *Eurypides* complains. 4. *Oreſtes* could not be expiated from his crimes, and freed from the Furies, till he had bit off ſome of his fingers, waſhed himſelf in a pure river, overthrowed the cruel ſacrifice of *Diana Taurica*, among the Scythians, and cut off his hair; theſe were cunning tricks of Satan, to confirm one ſuperſtition by the overthrow of another: but Gods juſtice is not ſatisfied with ſuch ceremonies, much leſs with cruelty exerciſed on our ſelves; it is not the cutting, nor wounding, nor whipping of our ſelves that he requires: but a ſerious and hearty repentance, which conſiſteth not in the mutilating of our members, but in the contrition and breaking of our hearts: not in the waſhing of our bodies in the river water, but in the water of repentance: not in ſtealing away the Image of *Diana*, but in recovering the Image of God, which Satan had ſtole from us: not in ſhaving of our hairs, but in cutting off all ſuperfluity of ſin. 5. As ſoon as *Oreſtes* entered into *Apollo*'s Temple, the Furies left him, till he came out again, for they ſtayed without in the Porch, as *Virgil* intimates: it is ſo with moſt men, the evil ſpirits of pride, malice, drunkenneſs, lying, blaſphemies, and other ſins forſake them for a while, whilſt they are in the Church at their devotion, but no ſooner do they come out, but they return

ἀ ῥᾳδ. θαι eſt precari.

φοίβε ὃ ἀδικίαν μὲ τὶ δεῖ κατηγορεῖν, &c. in Oreſte.

Ultriceſq; ſedent in limine Diræ, Æn. 4

ἔμπροσθεν τοῦ ἱεροῦ ἔστιν οἰκοδόμημα Οἰστοῦ καθέμενον σκιωπή. Paus. in Corin.

return with the Dog to the vomit, and these Furies assault them again. 6. Before *Apollo*'s temple there stood alone house called *Orestes* his scene or tent, for until he was expiated there he dwelt alone, no man daring to receive him within their house, being guilty of matricide: if no man would admit such a murtherer into his house, till he was expiated from his sin: how can Murtherers, Thieves, Liars, Oppressors, Church-robbers, and other notorious sinners, think to enter into heaven, until they be purified in the tears of Repentance, and in the blood of Christ? For no unclean thing can enter into the new *Jerusalem*. 7. *Pausanias* writes, that the Furies appeared first black to *Orestes*, but when he had bit off his finger, they seemed to be white, and so he recovered his understanding again. I think, by this may be meant, that he was troubled at first with black choler or melancholy, which fills the brain with black vapours, and distempers the animal spirits and phansie, but having voided blood by the biting off his finger, his brain began to be freed from these black fumes, and his spirits to be clearer, and so his imagination to be rectified. 8. In this story, we may see the vanity of humane confidence, and the uncertainty of worldly happiness; for *Agamemnon* having spent ten years in that toylsome and dangerous siege of *Troy*, and having obtained the victory at last, did hug himself with the conceipt of quietness and happiness at home; but he was murthered shamefully by his own wife; it is madness then to think we can be secure and happy in this life. 6. At *Athens* there was an altar, called the altar of Mercy, to which poor men, and such as were in misery had recourse; to this altar *Orestes* was drawn by his inseparable friend *Pylades*, and there was cured: I wish there were such an altar amongst Christians; but alas the Gentiles did far exceed us in works of Mercy: yet we have an altar of Mercy in heaven, though not on the earth; this is our Saviour Christ, to whom we may with confidence repair in all our miseries: never any that came to him, departed without comfort and satisfaction. 10. In that *Orestes*, with *Pylades*, by the help of his Sister *Iphigenia*, stole away the Image of *Diana Taurica* from the barbarous Scythians: we may see Gods just judgments upon the abu-

Aut Agamemnonius scenis agitatus Orestes.
Virg. Æn. 4.

ταῦτας τὰς Θεὰς φασὶν αὐτῷ φανῆναι μελαίνας, ὡς ὑπὸ φαγέτ δάκτυλον, τὰς αὖθις δοκεῖν λευκὰς.
in Arcad.

ἐλεήμονος.
Urbe fuit media nullo concessa potentum
Ara deûm mitis posuit Clementia sedem,
Et miseri fecere sacram, &c.
Pap. Thebald. l. ultim.

sers of Religion, for these cruel Barbarians cloaked their murther under pretence of *Diana*'s worship; thus God doth justly permit the total extirpation of Religion, where it is slighted, neglected and abused. God grant we may not abuse our Religion by making it the patroness, and mantle of murther, tyranny, sacriledge, and disobedience; for if we do, we shall undoubtedly lose it, as the Scythians did their *Diana*. 11. In *Orestes* and *Electra* we may see the nature of desperate sinners, who run headlong into wickedness, committing sin with greediness, drinking it in like water, and drawing it with Cart-ropes of vanity: for they having murthered *Ægystus* and *Clytemnestra*, they went about to murther *Helena* also, and *Hermione*, had they not been prevented by the gods; thus one sin draws on another, and the custom of sin takes away the sense of sinning; therefore how careful should we be to resist the first motions of sin, to kill this Cockatrice in the egg, and to nip this naughty weed in the bud? *Principiis obsta*. 12. *Orestes* layeth the fault of his matricide upon *Apollo*, whose Oracles he blameth, and plainly accuseth him as the instigator to this wickedness; this is ordinary with wicked men, to lay the blame of all their villanies and voluntary sins upon God, whereas God tempteth no man, but every one is tempted by his own concupiscence. This lesson the sons of *Adam* learned of their father, who laid the fault of his voluntary disobedience upon God; *The Woman*, saith he, *which thou gavest me*, &c. 13. *Orestes* in *Eurypides* endeavoureth by fair pretences to excuse the murther of his mother, as that his Judges, as that she had murthered his father, and that he was bound to revenge his death, and if he had not killed her, other women would take the boldness by her example to murther their husbands; thus no action is so bad, which may not in some case be excused, but it is not for private men to use the sword, which God hath given to the Magistrate, and he beareth not the sword in vain. 14. In *Orestes* we may see what a crying sin, and horrid wickedness murther is, for he could never be rid of the sight of his mother, pursuing him with burning torches, and black snakes; so that in *Eurypides* he prayeth her to take away from him the fiery or bloody-eyed, and dragon like maids, meaning the Furies; or the tortures of his

Consuetudo peccandi tollit sensum peccati; omne peccatum consuetudine vilescit, & fit homini quasi nullum.

Τὰ φοίβε δ' ἀιπάδε δέσποτα. Λοξία ὦ μέμφομαι. *Eurip. in Orest.*

James 1.

Gen. 3.

ἀνόσια μὲν δρῶν, δικαὶ πιμωρῆν πατρὶ. *Euripid.*

Rom. 13.

Armatam facibus matrem & serpentibus atris. *Virg. Æn* 9.

his guilty conſcience, for his murther committed upon her. So the ſin of murther did ſtill vex *David*, which made him ſay, *My ſin is ever before me*; and pray, *Deliver me from bloud-guiltineſs, O God.* 15. Such was the inviolable friendſhip between *Oreſtes* and *Pylades*, that neither proſperity nor adverſity, nor fear of death could diſſolve it; it is far otherwiſe with the friendſhip of moſt men, who, like Swallows, bear us company in the Summer of proſperity, but in the Winter of adverſity forſake us; or like *Alphonſus* his ſea-birds, they flock about our Gally, whilſt we have meat to fling to them, but when that fails they are gone. *Martial* ſhews the reaſon why there are ſo few friends like *Pylades* and *Oreſtes*, becauſe moſt men love themſelves beſt, whereas among friends all things ſhould be common, as it was between theſe two; *Amicorum omnia communia*, as it is in the Proverb,

Quod non fit Pylades hoc tempore, non fit Oreſtes,
Miraris? Pylades, Marce, bibebat idem.
Nec melior panis, turduſve dabatur Oreſti:
Sed par, atque eadem cœna duobus erat.

16. *Herodotus* and *Pliny* write, that when the body of *Oreſtes* was digged out of the grave, it was found to be ſeven cubits long, which is above twelve foot; this is not unlikely, ſeeing moſt hiſtories mention ſome extraordinary tall men, which they call Gyants; St. *Auſtin* himſelf ſaw a mans tooth bigger than an hundred of ours: and *Scaliger* ſaw at *Milan* a young man, whoſe body was ſo tall, that he could not ſtand, but was fain to lie all along, his body was the length of two beds joyned at the end: but that theſe men ſhould be begot of the earth by equivocal generation, is a fable; they are called the ſons of Earth, becauſe of the great quantity of earth they had in their bodies, or becauſe they were earthly-minded; and no leſs fabulous is it, that they made war againſt *Jupiter*, and that they were begot of Angels, or that there was a certain Race of them, ſeeing ſmall men oftentimes begot tall ſons, and tall men dwarfs, according to the quantity of the ſeed, which is the matter of generation; therefore the people *Samogithii*, between *Pruſſia* and *Livonia* being tall for the moſt part, do as it were by turn beget tall and ſmall children, gyants, and dwarfs.

ORITHIA, See *BOREAS*.

Τὰς αἱματωπὰς καὶ δεκοντα-δεις κὸ ος. *In Oreſt.* *Si fueris felix, multos numerabis amicos, tempora ſi fuerint nubila ſolus eris.* πολλοὶ τοὶ πίσοι καὶ βεβαιοι εἰ-ὰν ἐταῖ-ρει. Theo. *Omnes ſibi melius malunt eſſe quam alteri.* Ter. L. 6. *epig.* 9. *Herod. l.* 1. *Plin l.* 7. *De Civit. l.* 15. *c.* 9. *Exer.* 263. *Vives* ſaw a tooth bigger than his fiſt. *in notis. ſuper Aug. de Civit. dei l.* 15. *c* 9. that the bodies of *Oetus* and *Ephialtes* were nine Acres long, is fabulous. *Scal. ex.* 263.

OSIRIS.

Cicero de Nat. deor. l. 3. Plutarch. l. de Osiride. Cel. Rhod. l. 1. c. 34. Boiardus de divin. Charter. de imag deor. Theodoret. de curand. Græc. affec. ser. 1. Lucian. de

HE *was* Jupiters *son of* Niobe; *having reigned many years among the* Argivi, *left the Kingdom of* Achaia *to his brother* Ægiales; *and being desirous of glory, sailed to* Ægypt, *where he married with* Io *or* Isis; *both these having taught the Egyptians Letters and divers Arts, and withal the use of Wine, or pressing of Grapes, were deified after death; but* Osiris *at last was murthered by his brother* Typhon, *and his body was found torn near* Syene, *which* Isis *buried in an Island near* Memphis, *where the Priests only, and that in their Mytres, were appointed on certain days to repair; afterward as they were performing their funeral obsequies to him, they met with a goodly Oxe, or Bull, which they thought had been the soul of* Osiris, *and this they worshipped for a god, and called him* Serapis, *and* Apis, *which signifieth an Oxe.*

& 3. Augusti. de Civit. dei l. 8. c. 5. Tacit. hist. l. 4. Herod l. 2. dea. Syr.

The INTERPRETER.

Diodor. Sicul.

1. THe Egyptians worshipped *Osiris*, not only under the shape of an Oxe, but of an Hawk also, because once this bird carried in his beak to *Thebes* out of some remote country, a book written in red letters, containing divers religious ceremonies; hence their divines used to wear a red cap with a hawks wing in it; their red cap, and red letters, and hawk, which is a rapacious fowl, living on the destruction of other birds, may shew to us the bloody and cruel religion of the heathens, maintained by the spoil and oppression of their ignorant inslaved people; for as it was said of *Draco*'s Laws, so we may say of the Gentiles Religions, they were all written in blood. 2. In that they worshipped *Osiris* under the shape of an Oxe or Hawk; its likely, that by him they meant the Sun, who is strong as an Oxe, or, as *David* saith, as a Giant to run his course: and as the Hawk is swift in his flying, and hath a piercing eye, so the Sun is unspeakable swift in his motion, and is

ἐκάλεσαν τὸν ἥλιον ὄσιριν, τὸν ὃ σεληνώλιον ἴσιν *Diod. Sicul.*

Psal. 19. Sol oculis juvenem,

the

the piercing eye of the world, that seeth all things; and as *Typhon* that great Giant, and son of the earth, killed *Osiris*, and tore him in pieces, so by this I think they would signifie, that the earth by its interposition takes away from us the sight of the Sun, who may seem to be killed then to us, and he may be said to be torn in pieces, when his light is as it were cut off from us 365 times in a year. Now, that by *Typhon* they meant the earth, is plain by their descriptions of him; for they give him a vast great body, stretching out his hands from the East to the West, and his head as high as the highest hills, by which they meant the longitude, and latitude, or height of the earth; his upper part is like a man covered with feathers, his lower parts are covered with scales, and wound about with serpents; to shew that men birds and beasts, do live upon the upper part of the earth, but serpents and fishes in the lower part thereof; His belching out of smoak, and spitting of fire, signifie the vapours, exhalations, fumes, and fiery eruptions, out of many parts of the earth, which make the gods hide themselves, that is, which darkneth the Sun, Moon, and Stars, but *Jupiter*, *Osiris*, or *Horus*, (for by the three names they meant the same) over came this Monster at last; so the Sun doth master and dissipate all these fumes and vapors, which they expressed by the hawk flying violently upon, and beating of the *Hippopotamus* or sea-horse; besides the name *Horus*, from which *Horæ* come, given to *Osiris*, shews that by him they meant the Sun; the eyed scepter by which they oppressed *Osiris*, signified the Sun to be the eye and ruler of the world; and his picture whom they worshipped under the shape of *Priapus*, cloathed in red, and having genitals erected did signifie both the Suns colour and heat, as also his power of generation, being the father of all living creatures; the often lamenting, and seeking of *Osiris* or *Horus*, by *Isis*, is to shew the often sadness that is upon the earth, for the loss of the Sun, either by night, by clouds, or by eclipses; the picture of *Horus*, being winged, with a Scepter in his hand, and a round *discus* by him, did represent both the swiftness of the Suns motion, his dominion over the world, and his round body, as also his circular motion. The picture of *Serapis* also as it is expressed by *Charterius*, may signifie the Sun;

Qui conspicit omnia, vidit. Ovid. Met. 2. πανθ' ὁρῶν.

Sol & homo generant hominem. Arist

nunquamque satis quæsitus Osiris. Ovid.

for the bushel on his head, and the streaker or measuring rod in one hand, may shew that the Sun measures all things by his motion; the Wolves, Dogs, Lions, and Serpents heads, in the other hand, may represent the four parts of the year; the Winter is the devouring Wolf, the Spring is the fawning Dog, the Summer is the angry hot Lion, the Autumn is the Serpent, poysoning mens bodies with infectious diseases. 3. By *Osiris* they meant *Bacchus*; for as the Gyant *Typhon* tore *Osiris* in pieces among the Egyptians, so the *Titans* tore *Bacchus* among the Græcians, by which they meant the pruning and cutting of the Vines, and pressing of the grapes, which was taught by *Osiris* or *Bacchus*, as *Tibullus* saith:

Hic docuit teneram palis adjungere vitem:
Hic viridem dura cædere falce comam
Illi jucundos primum matura sapores
Expressa incultis uva dedit pedibus.

In memory of this tearing of *Bacchus* or *Osiris*, they used in their anniversary solmnities of *Bacchus* to cut and tear a young heifer in pieces, which they carried about. 4. *Osiris* also was the same with *Pluto*, the god of darkness, whose dog was *Anubis*; this they represented by the black Oxe which they worshipped, having on his back and head some white spots; by which may be signified the night, which is dark or black, yet hath some kind of white or light from the stars; and the Sun may be called *Pluto*, whilst he is under the earth, for his absence is the occasion of darkness, as his presence is the cause of light. 5. By *Osiris* may be meant the river *Nilus*, who came from a far country into *Ægypt*, which he subdued, because *Nilus* springs out of remote and unknown places, and subdueth *Ægypt* by overflowing it: he married with *Isis*, because of the sympathy betwixt that river and the land of *Ægypt*; but he was killed by the Gyant *Typhon*, because the sea swalloweth up the waters of *Nilus*, which is the cause why they hate the sea, and sea men, and abhor eating of fish; therefore when they did express any thing that was hateful or odious, they set it out by the Hieroglyphick of a fish; or by *Typhon* may be meant the wind which sometime raised the sea, and caused it to overflow the banks, and drown the land 6. Because the Gyant *Typhon* was

Some think that *Joseph* is meant by *Osiris*; for the bushel on his head signified the corn which he caused to be measured out to the Egyptians in the time of famine. *Ruffin. hist Eccl.* 11. *Tibul. l.* 1. *el.* 7. *Porphyrius dicit signum Osiridis esse tricipitem canem.*

was red haired, they killed all Oxen of that colour, and used also to sacrifice at the tomb of *Osiris*, all red haired men, in hatred of the gyant that killed his brother; perhaps they intimated by this, that the red sea was a bad neighbour to *Ægypt*, sometimes overflowing his banks and spoyling the ground. 7. *Isis* gathered all the scattered limbs of *Osiris* her husband, and joyned them together again, only his Genitals she could not find, for they were eat up by the fishes; for which cause she forbid eating of fishes, as being sacred: I think by this fiction may be meant two things; first that by the means of *Isis* the wife, *Osiris* or the husband being dead, is revived in his children: secondly, that the fishes are the most fruitful and prolifical of all living creatures, therefore they are said to eat up the genitals of *Osiris*. 8. *Osiris* was buried in a little Island within a pool, beset with myre and reeds, that no body could or durst venture to go thither, but the Priests only (who performed their ceremonies alone) thus they deluded and blinded the people, being fearful, lest they should discover the knavery, turpitude, and abominable, or else ridiculous vanities of their Priests. Thus they performed their works of darkness in the dark, hating the light, which would have discovered their evil deeds; and that there was much filthiness committed in these sacrifices, is likely by the privacy thereof, for why else should they be ashamed or afraid to let the people see them? Besides, they worshipped *Osiris* under the shape of filthy *Priapus*, and of a wanton Bull; they guarded themselves by *Anubis*, a god with a dogs head, to terrifie any that should come near them; and when these ceremonies were translated into *Rome*, much filthiness was committed in the temple of *Isis*, which was near the *ovile* (for *Isis* had two other templs at *Rome* besides this) as may be gathered out of *Ovid*; therefore *Tiberius* overthrew that temple, but *Domitian* set it up again, as *Eutropius* witnesseth, and effeminate *Otho* was not ashamed openly in a white surpless to perform those ceremonies; therefore *Lucan* checks the Romans for admitting such Egyptian irreligious ceremonies;

In Abato insula.

βδελυρὰ ὄρσια καὶ πᾶσαν ἀγνώεμμα μόνοις αὐτὰ ἤδησαν οἱ ἱεροφάνται. Theod. rer. 1. de fide.

Isidis antiquo quæ proxima surgit ovili. Juven Sat. 6. Ovid. de triſt. Eutrop. de Domitian Sueton. in Othone.

Nos in templa tuam Romana accepimus Isim,
Semideosque canes, & sistra jubentia luctus. *Lucan. l. 8.*

At

Et quem tu plangens hominem teſtaris Oſirim.

Epig. 12. *l.* 2. So *Martial* mocks *Selius* for the like ſuperſtition.

Hinc quoque deceptus Memphitica templa frequentat,
Aſſidet & cathedris mœſta juvenca tuis.

Ad Hoſ. *c.* 9. *Iſ.* *Orig. l.* 8. *Num.* 23. 28. *Deu.* 3. 29. *In Iſa.* *l.* 5. *c.* 15. 1 *King* 15. 13. 2 *Chro.* 15. 16. And not only the Romans, but the Arabians, and Syrians, yea, the Hebrews were tainted with this filthy idolatry, for *Phægor* or *Baalphægor*, was the ſame *Oſiris* or *Priapus*, as *Ferom* thinks, and *Iſidor*, whoſe temple ſtanding on the hill *Peor*, is called *Beth-Peor*, and *Chemoſh*, Jer. 48.7. is by *Ferom* thought to be the ſame that *Priapus* or *Baal-Peor*. *Maacha*, *Aſa*'s mother erected this Idol, and was chief Prieſteſs her ſelf of the ceremonies, as may be ſeen in Scripture: this Idol is by *Ferom* and others thought to be *Oſiris* or *Priapus*, though not expreſſed in Scripture: now that they would not have the filthy ſecrets of this idolatry known, is plain by the placing of *Sigalion*, the god of ſilence, and divers Images of *Sphynx* about the altar of *Priapus* or *Ithyphallus*, for ſo the Greeks call him, as may be ſeen in *Greg. Nazianzen*, for *Piallus* ſignifieth a mans yard; *Ithyphallus*, the yard erected, as *Billius* ſheweth upon that place of *Gregory*: *Phallogogia* was the carrying about of that Idol in their ſolemnities, as *Theodoret* writes. 9. The Egyptians having honoured the beaſt, into whoſe body they thought *Oſiris* his ſoul was entred, at laſt drove him head long into a ditch, and ſo drowned him; thus God deals with wicked men, who are beaſts in affections, he advanceth them to honours and riches, and at laſt for their wickedneſs and beaſtiality deſtroys them. Again, as theſe Egyptians did to their Oxe, ſo do Papiſts to their Hoſt in the Euchariſt, they adore it with divine honour, but as thoſe drowned their god, ſo do theſe eat their god. 10. The Oxe which the Egyptians worſhipped was black, and they gave him a black mark in the tongue, having the form of a beetle: there have been in all ages too many of theſe beetle-tongued, and beetle-headed black-Oxen, honoured and inriched above their betters, whoſe tongues notwithſtanding are as black as their out-ſides. 11. When they drowned the Oxe, they lamented up and down for the loſs of him, nor would they ſhew any ſign of comfort till they found another. I wiſh there were in us the ſame affection to recover the Image of God, which we

* *Numen venerare Ithyphali, terribilis membri. Columel. Orat.* 3. *adv. Julianum*, ſee *Arnob. cont. Gent. l.* 5. *l.* 1. *de curan. Græc. affect.* φαλλαγωγία ἡ τοῦ φαλλοῦ ἑορτή. *Mali tolluntur in altum, ut lapſu graviore ruant.*

we wilfully loſt; but it was ridiculous, that they ſhould lament for the loſs of an Oxe, which they wilfully drowned; their tears were like thoſe of the Crocodile their neighbours; ſuch were the Jews, who murthered the Prophets, and then honoured them with rich tombs and monuments. 12. The Oracle of *Oſiris* or *Serapis* was famous of old, thither people did reſort to know future events; *Hannibal* conſulted with it, and was deluded by it, after he had been overthrown by *Scipio*: ſo did *Germanicus*, out of whoſe hand *Apis* would not eat provender, which he offered to him; this ſignified his future ſlaughter, which was effected by *Piſo*; this and the like Oracles were illuſions of Satan, deceiving the people with ambiguous words and phraſes, and ſometimes telling the truth, to maintain the credit of his Prieſts, and his idolatrous worſhip; but theſe dark miſts of Idolatry and myſteries of iniquity were driven away by the Sun of Righteouſneſs, and when he began to ſpeak, the Oracles grew dumb. The great image of *Serapis*, which had ſtood ſo many years in that famous temple of *Serapis* in *Alexandria*, was by *Theophilus* Biſhop of that City, in the days of *Theodoſius* utterly overthrown; the deſcription and picture of which may be ſeen in *Boiſardus*. 13. In the Feaſt of *Oſiris*, the Egyptians uſed to burn lamps and candles all the night, by which they repreſented the Sunbeams, for by *Oſiris*, as is ſaid, they meant the Sun: or elſe this might be to ſhew, how *Iſis* ſought out the torn limbs of her brother *Oſiris*; this feaſt is by *Herodotus* called, the burning of Lights: and from this the Jews learned their cuſtom of burning Lamps on their feſtival days to the honour of *Herods* Nativity, of which *Perſius*; ſo did the Romans, as *Tertullian* ſheweth, and *Lactantius* ſheweth alſo; *Accendunt lumina velut in tenebris agenti:* and *Tertullian* reproves the Chriſtians for this ceremony of the Gentiles; whoſe ſuperſtitious Cuſtoms *Gregory Nazianzen* records, and amongſt the reſt, this of their lights, from theſe the Papiſts had their Candlemas. 14. The Gentiles uſed to ſin ſecurely, thinking to expiate all their wickedneſs, by ſome ſmall preſent offered to *Oſiris*, as a Gooſe, a Pye called *Popanum*, or ſuch like trifle, which folly *Juvenal* laughs at;

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Ut

Et quem te plangens hominem teſtaris Oſirim.

Epig. 12. *l.* 2. So *Martial* mocks *Selius* for the like ſuperſtition.

Hinc quoque deceptus Memphitica templa frequentat,
Aſſidet & cathedris mœſta juvenca tuis.

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Ut

Satyr. 6. *Ut veniam culpæ non abnuat, anſere magno*
Scilicet, & tenui popano corruptus Oſiris,

The like madneſs may be ſeen among Chriſtians, who ſin ſecurely all the days of their life, by oppreſſion, tyranny, extortion, falſhood, bribery, whoredom, murthers, drunkenneſs, ſacriledge, &c. thinking to appeaſe Gods anger at laſt by ſome ſmall legacy for pious uſes, *O curvæ in terras animæ & cœleſtium inanes.* 15. How blind was the Gentile ſuperſtition, to worſhip *Oſiris* for God; to erect ſo many temples to him, as there were torn pieces of his body? A goodly god, whom *Ptolomy* was forced to bring away by ſea from *Pontus* to *Egypt*; who was torn to pieces by his brother, whoſe ſoul entred into a beaſt; whoſe death was ſo much lamented, as if God could die, or could be carried by ſea, or torn in pieces, or live in an Oxe; and yet ſuch a ſuperſtitious conceit they had of his divinity, that not only in their life-time were they at exceſſive coſt in erecting temples to him, in maintaining his Sacrifices and Prieſts, but they ſtrove alſe, by great ſums of money, to be buried near him when they died; This ſuperſtition crept into the Church of Chriſt, when men deſired to be buried in, or near the place where the Martyrs ſuffered: as if there had been more ſanctity in thoſe places. 16. The Egyptians lamented ſeriouſly at the loſs, and rejoyced as heartily the finding again of *Oſiris*, whereas indeed, as St. *Auſtin* ſheweth, they neither loſt nor found any thing: ſuch are our joys and ſorrows for the things of this life: we joy when we find wealth and honour, we ſorrow heartily when we loſe them; but in death we ſhall know, that our ſorrows and joys have been for nothing: for the things of this life are indeed nothing, being but ſhadows and dreams, in regard of cœleſtial and real happineſs.

Per. ſat. 2. Plutarch. de Iſid. Tacit. hiſt. l. 4, Aug. Euſ. Diod. Macrobius. Nonnè ridiculum lugere quod colis aut colere quod lugeas. Arnob. Dolor & lætitia ab iis qui nihil perdiderunt nihilque invenerunt veraciter exprimuntur. de Civ. dei. l. 6. c. 10.

Non deſinunt omnibus annis, aut perdere quod inveniunt, aut invenire quod perdant, Arnob. l. 2. cont. gent.

CHAP. XIV.

P.

PAN, FAUNUS, SYLVANUS, SILENUS, SATYRI, &c.

HE was the god of ſhepherds, and finder out of the Pipe or Cornet; red faced, horned like an Oxe, footed like a goat, rough and hairy on his thighs and legs.

The INTERPRETER.

1. BY *Pan* may be meant the Univerſe, as the word πᾶν ſheweth: therefore they feigned him to be begot of the ſeed of all *Penelopes* woers, becauſe the world is compoſed of the ſeeds of all things, as the Poet ſheweth:

——*Magnum per inane coacta*
Semina terrarumque, animæque, undæque fuerunt,
Et ſiquid ſimul ignis: ——his red face ſhewed the colour of the heaven, his long beard ſignified the maſculine vertue of the fire and air, in the production of things; he wore the ſpoted skin of a red Dear, to repreſent the ſtarry heaven, his rough and hairy thighs and legs ſignified the roughneſs of the earth, with rocks, trees, buſhes, herbs: by his ſhepherds crook in one hand may be meant that providence by which the world is guided: by the ſeven pipes in his other hand, is meant the harmonious motion of the ſeven Planets; he is painted alſo with wings, to ſhew the ſwiftneſs of the heavens motion. 2. By *Pan* ſome underſtand the Sun, for his horns ſignifie the Sun-beams: and his crooked ſtaff may ſhew the Suns oblique motion in the Zodiack; his long beard repreſents his beams which he caſteth

casteth downwards, as the horns, his beams which he darteth upward; with these he illuminates the upper regions; with those, the lower. His wings shew his swift motion; he is painted with a flowry or branched garment, to represent how the earth is cloathed with flowers at his approach; he is the god of Mountains, Woods, and Groves, because in such places he was first worshipped; and he is called the god of shepherds, because they first admired the Suns motion, power, and beauty, and so gave him divine honours: or because shepherds being still abroad with their Flocks, stand most in need of his light and heat: he was chiefly worshipped by the *Arcadians* (*Pan deus Arcadiæ*) because that Country most abounded in shepherds, who called him the Lord of the Woods, or of the Universe rather; and because *Pan* was used to drive away Wolves, that they might not hurt the flocks, he was called *Pan Lyceus*, and to him was erected the Lupercal at *Rome*, and those festivities called *Lupercalia*; and not only *Pan* but *Jupiter* also was called *Lyceus*, perhaps by both names they meant but one God. And in the same place, to wit, in *Lyceum*, a hill of *Arcadia*, *Bacchus* also was worshipped with *Pan* and *Jupiter*; *Evander* I find brough this *Pan*-worship into *Italy* from *Arcadia*, his Country. 3. *Pan* was much given to lust and venery, therefore they feign that he was begot of *Mercury* in the form of a Goat, and that he had the horns, beard, hairiness, and cloven feet of a Goat: perhaps they might signifie that the Sun whom they meant by *Pan*, with his heat and influence being temperate, stirs up venery, and desire of procreation in all sensitive creatures, namely, in the Spring, when he cometh towards us, and his heat is moderate: then, as the Poet saith, all sensitive creatures feeling him, *In furias ignemque ruunt*. 4. He fell in love with the Nymph *Syrinx*, and the Nymph *Eccho*. *Syrinx* running from him, was turned into a Cane, by which they signified that *Bacchus* was the first inventor of the Pipe or Whistle which he made of Canes, and delighted most in that musick; and his falling in love with *Eccho*, was to shew how shepherds who lived in woods and caves, (where the greatest *Ecchos* are most commonly) took delight to hear the resounding of their musick. 5. *Pan* and *Bacchus* were

constant

conſtant companions, and they two ſubdued the Indians; to ſhew, I think, that Wine and Muſick agree well together in chearing up of the hearts and drooping ſpirits of men, and we know that many men, beſides Indians, are ſubdued by wine and muſick daily. 6. *Pan* invented the Trumpet or Cornet for war, by the ſound of which the Perſian Army was ſo affrighted, not being acquainted with that ſound before, that they ran all away: hence aroſe the ſaying of *Panick* terrors, when we ſpeak of ſudden fears: with ſuch a fear were the Gauls under *Brennus* affrighted, when they came to ſpoil *Apollo's* Temple; and becauſe Cattel are oftentimes ſuddenly affrighted, the cauſe being unknown, the ſhepherds aſcribed this fear to *Pan*. 7. The Arcadians maintained a perpetual fire in the Temple of *Pan*: by which they ſignified that *Pan* was the Sun, the fountain of heat and light; or elſe that the natural heat of the body is the main cauſe of ſalacity or venery, of which *Pan* was the Type; and becauſe wine excites luſt, and ſeldom do Wine and Venery part company, therefore they made *Bacchus* the Companion of *Pan*, and of the *Satyrs*; and old *Silenus*, the father of the *Satyrs*, is always deſcribed drunk, *Heſterno inflatus venis, ut ſemper, Iaccho, Et gravis attrita pendebat cantharus anſâ*, and ſtill with a cup of wine in his hand; and to ſhew that luſt or wantonneſs conſiſteth not only in heat, but alſo in moyſture, they feigned that *Pan* hath the Nymphs for his nurſes, and not only was *Pan* himſelf worſhipped among the Greeks, but the Goat alſo, whoſe Son he was, and whoſe ſhape and nature he ſo much reſembled, was held in great veneration among them. And becauſe Sea-men are moſt ſalacious, and ſo are ſuch as feed moſt on fleſh, perhaps for this cauſe they feigned that *Pan* was the god of Fiſher-men. 8. *Pan* is ſaid to be in love with the Moon, becauſe fiſher-men, and ſhepheards who have occaſion to be abroad much in the night, ſtand much in need of the Moon-light, with which they are moſt delighted. Or if by *Pan* we mean the Sun, then he is ſaid to be in love with the Moon, becauſe of their monthly conjunction. 9. I ſuppoſe *Pan* might be ſome great man among the Grecians, as *Faunus*, among the Latins, but of deformed ſhape, or in ſomething reſembling a goat; ſuch

defor-

deformed men were called *Argipanes*; there are too many of these now, not resembling goats so much in their shapes, as in their qualities; suffering themselves, as they write of *Pan*, to be overcome by *Cupid*, and to be inslaved to their own lusts and affections. 10. By the *Satyrs*, they meant country clowns, or deformed hairy men, given to dancing, drinking, and wenching, who when they grew old and sottish, they were called *Sileni*; and are painted riding on an Ass, to shew that their gouty feet are not able to carry them, but are beholding to the Ass as wise as themselves, and more deserving doubtless, or else they would not have placed the Ass that carried old bald pated, flat-nosed, pot-bellied *Silenus* (for so *Lucian* describes him) among the stars; What shame and madness was it for the Gentiles to make gods of such deformed creatures? 11. I believe, *Silenus* was one who in his youth delighted much in Planting and dressing of Vineyards; therefore I think it is, that he was made foster-father to *Bacchus*; for which kindness *Bacchus* cherished him in his old age, for wine moderately taken is a cherisher and comforter of old age, and he deserves to drink wines when he is old, who will take the pains to plant them while he is young. 12. *Faunus* also is one of their country-gods, so called from *Fando*, speaking or propheſying; and his Wife was called *Fatua*, from propheſying, hence all that foretel future things, are called *Fatuarii*; and *Fatui* are such as speak inconsiderately: In all country places where there is an eccho, there the *Fauns* and *Satyres* were said to dwell; and that disease which is called *Ephialtes* by the Greeks, by us the Night-mare, was thought to be sent by these *Fauni*; *Pliny* calls this disease *Faunorum ludibrium*. 13. *Sylvanus* the god of the woods; the son of *Faunus* and brother to *Sterculeus*, the god of dung, (for he that taught men first to enrich their grounds with dung, was also deified) he is called in Greek, Θεὸς τῆς ὕλης, the god of matter; for wood or timber is so called, and in Latin *materia*, is wood fit for timber; he is called by *Horace*, *tutor finium*, the tutelar god of country bounds; perhaps because that hertofore countrys were bounded by woods, and by them separated one from another.

PANDORA, See *PROMETHEUS*.

PARCÆ

PARCÆ.

These were the three fatal Sisters, to wit, Clotho, Lachesis, *and* Atropos; *the daughters of* Jupiter *and* Themis, *or, as others say, of hell and night; the one holds a distaff, the other draweth out the thread, and the third cuts it off.*

The INTERPRETER.

1. BY these three Sisters may be meant the threefold state of man in this world.

1. Of his birth, therefore they are called *Parcæ à partu.*

2. Of the continuance of his life.

3. Of his death, hence one of them was called *Nona*, because man is brought forth the ninth month; the second *Decima*, because man lives ten times ten years, for an hundred years makes up the ordinary time of the most healthy mans life that is, which number notwithstanding few attain, but fewer exceed. The third was *Morta*, called also *Atropos*, for from the privation to the habit, from death to life, there is no returning by the course of nature; *Lachesis* draws out the thred, *Clotho* wraps it about the spindle, *Atropos* cuts it off.

2. By these three Sisters, they signified the three differences of time; *Atropos* is the time past, which cannot be revoked; *Clotho* the time present; *Lachesis* the time to come.

3. By these three Sisters, called also Fates or Destinies, they signified the secret decrees of God, concerning mans birth, life, and death, therefore they made them the daughters of *Jupiter* and *Themis*, or Justice, because nothing befalls to us in this life, but by the decrees of God, grounded on his Justice; and because we should not pry too much into these decrees, they feigned these three Sisters to dwell in a dark cave, and to be the daughters of night, and of *Erebus*; because his judgments are a bottomless deep, how unsearchable are they, and his ways past finding out: and because his decrees are immutable, therefore they made the Fates the daughters of necessity, into whose Temple at *Corinth* it was not lawful for any man to enter; intimating, as I conceive, that no man ought to search into the secret decrees of God,

4. They write that there was such union and agreement between these three Sisters, that they never differed or fell out. I think by this they meant, that Gods decrees, however they may seem to be repugnant sometimes, yet they are not so indeed, but keep an admirable correspondency with each other, and an harmonious concord, which may be signified by the musical harmony which these *Parcæ* kept singing together.

5. They write that these three Sisters were cloathed in white, and wore Crowns on their heads, and held fast an adamant distaff, reaching from one end of the World to the other. By this I conjecture they meant the innocency and candor of Gods decrees, their dominion and rule over all created things, their stability, solidity, perpetuity, and extent over all the World.

6. I read that these Sisters are called *Jupiters* Scribes, and that they were winged, and waited upon *Pluto* in hell: what can this else mean, but that by the divine decrees we know as it were by writing the will of God, and that the same decrees extend even to the punishing of the wicked in hell; and that the execution of them is swift, and comes flying with nimble wings upon the workers of iniquity.

7. The Gentiles understood neither the nature of God, nor his decrees when they subjected *Jupiter* himself to them, and made their gods unable to alter their Fates. We know that God in his nature is unchangeable, but yet his decrees are alterable; for what he decreed against *Nineveh* and *Ezekiah* was changed. 'Tis true, it is not in the power of man or Angels to alter them, *Non sollicitæ possunt curæ Mutare rati stamina fusi*: but God is omnipotent and a free agent, and immutability is the Attribute of his Essence, not of his Decrees; therefore that doctrine of *Seneca* is Stoical, not Christian; *Non illa deo vertice licet, quæ nexa suis currunt causis.*

PENELOPE.

SHe was the daughter of Icarius *and* Periboea, *the wife of* Ulysses, *who continued chaste twenty years together in her husbands absence, neither Could she be drawn by her many woers to violate her conjugal faith.*

The

1. SHe was at first called *Arnæa*, that is rejected, because her Parents slighted and cast her off, for ἀρνεῖσθαι is to deny or reject; but afterwards she was called *Penelope*, from the gennies or turky hens, named *Meleagrides* and *Penelope*; for they fed her, being an infant, and exposed by her father into the sea in a Vessel. Here we have a notable example of Gods providence, who when father and mother forsake us, takes us up, and cherisheth us; and especially in his goodness seen towards infants, who cannot help themselves, as may be seen in *Moses* when he was cast into the river, and many others mentioned in prophane stories.

2. The reason why *Icarius* rejected his daughter was, because he misunderstood the Oracle, which told him that she should be αἰσχος καὶ κλεος, the modesty and glory of women, whereas he thought she should be the disgrace and shame of women: thus we see how all mischief in the world comes by false interpretations of Gods Oracles in Scripture, and misunderstanding in divinity.

3. *Ulysses* a man commended for his prudence, married with *Penelope*, the rare pattern of chastity and continence; to shew how well these agree, for wisdom and lust will never accord; because lust or venery is madness or folly, as the word shews ἀφροσύνη ἀφροσύνη.

4. Though *Icarius* with prayers and tears intreated *Penelope* to stay with him in *Lacedemon*, rather than to go to *Ithaca* with *Ulysses*; yet she preferred the dangers and troubles of the sea, and a strange barren country, to her own home, and her husband to her father; by which we see how the woman must forsake Father and Mother, and cleave to her Husband; and much more must every soul married to Christ, who is the wisdom of the Father, forsake kindred, riches, honours, ease, and all to follow after him.

5. *Icarius* would not bestow his daughter but upon a man that did excel both in wisdom and vertue; I wish all Parents did aim at this in matching their daughters, and not at wealth together, which too many do; by which means

many good women are undone, and divers unhappy effects succeed upon such marriages.

6. In *Penelope* we have an excellent example of conjugal faith and chastity; let all women learn of her to be loyal, faithful, and constant to their husbands in their absence, and to keep the conjugal oath and vow.

7. *Penelope* put off her importunate suitors by undoing her Web by night which she made by day; for so she promised that when her work was at an end she would marry; by this we see how needful it is for women to be imployed; no means so fit to preserve modesty as labour and imployments; whereas idleness is the Devils pillow, and the cause of so many whoredoms; *Otia si tollas periêre Cupidinis arcus*, as the Poet sheweth in *Ægysthus*, asking the cause of his adultery, answers, that he was idle, *Desidiosus erat.*

8. There is no vertue that becomes a woman so much as modesty, which *Penelope* expressed, when being sollicited by her Father to stay with him; and *Ulysses* leaving it to her choice, whether she would stay at home with her Father, or follow her Husband; answered nothing, but covered her head with a vail; by which her Father knew her meaning, that she desired to follow her Husband; in memory of which fact, in the same place, the Image of the goddess *Modesty* was erected; if once a woman cast off that vail of modesty she is lost, *Cui periit pudor, illam ego periisse puto.*

9. When *Eurynome* in *Homer* adviseth *Penelope* to wash her body, to anoint it, and to put on better garments, and to leave of her sad life; she refused it, as things not becoming her modesty, not fitting that she should use any means whereby she might look pleasing in the sight of her woers; how much do the women of this age differ from *Penelope*, who spend most of their time in washing, painting and trimming of themselves? *Dum moliuntur, dum ornantur, annus est*; by this they shew not only their pride and levity, but by such baits they draw inconsiderate men to lust and vanity.

10. Though *Penelope* had many importunate Sutors, and her husband stayed away twenty years from her, yet she continued constant, and at last was delivered by her husbands coming home, who killed all these Suitors; even so though we have many Suitors, the Devil, the World, the Flesh,

flesh, or lusts and desires; yet we must not hearken to them, but be constant to the end, and faithful to our Husband Christ, who though he hath been long from us, yet will return at last in an hour when they think not, and will slay all our enemies, and give them their portion with hypocrites.

PERSEUS.

HE was begot of Jupiter *and* Danae, *whilest she was inclosed in the brazen tower,* Jupiter *transforming himself into a golden shower, and so falling into her bosom: when* Aerisius, Danae's *father heard this, he exposed both his daughter and her son in a Chest to the Sea, who were saved by a Fisherman; afterward* Perseus *overcame the* Gorgons, *and cut off* Medusa's *head; and delivered* Andromeda, *King* Cepheus *his daughter from the Sea-monster; after divers other brave exploits, he was placed among the stars.*

The INTERPRETER.

1. *Perseus* is called the son of *Jupiter*, because he was an excellent man and had done great and brave exploits in subduing the *Gorgones*, either wild beasts, or cruel women in *Africa*; in warring with the Ethiopians: in rescuing of *Andromeda*; in subduing the Kingdom of the *Argivi*; in erecting a Colledge or Shool in *Helicon*, for which fact he was said to be placed among the stars, that is, extolled by mens praises unto the stars. 2. In that *Jupiter* in the form of gold gets within *Danaes* brazen tower; we see, that no place is so strong to hold out where there is a golden key to open the gates, or a golden ram to batter the walls; wherefore it is said that *Philip* of *Macedon* subdued more towns with his gold than with his sword. 3. *Perseus* was said to be begot of gold; either because perhaps his hair was yellow, and of the colour of gold, or because his Mother was hired for gold to prostitute her body to *Jupiter*, or because his parents left him great store of wealth and gold; which is as it were a second parent; for poor parents bestow on their Children but the life of nature; rich Parents bestow on their sons, the life of honour, and worldly delights; for the life of a poor man in want, is little bet-

ter than death. 4. That *Jupiter* did fall into the lap of *Danae* in a golden ſhower, is but a fable; yet it is moſt certain, that the Holy Ghoſt deſcends into the hearts of the faithful, like a ſhower of rain, to make them bring forth the fruits of a good life, or ſpiritual Children to God. 5. When *Perſeus* overcame *Meduſa*, and her *Gorgons*, he covered his head with *Orcus* his Helmet, by which he was made inviſible: he that will overcome the world and the *Gorgons* of envy and malice, muſt be content to live an obſcure and private life; for no men are ſooner overcome by ſuch, than they that live in publick and eminent places. 6. The *Gorgons* which *Perſeus* killed, are thought to be the Baſilisks, a kind of beaſts in *Africa* alone, which kill with their eyes called *Catoblepæ*, becauſe they look ſtill downward; they are deſcribed by *Mela*, *Pliny*, and *Ælian*: If we will be like *Perſeus*, good Souldiers indeed, and deſerve a place among the ſtars with him, we muſt kill the *Gorgons* or *Catoblepæ* within us, even thoſe covetous affections that are ſtill looking downward, and faſtened on earth and earthly things. 7. *Perſeus* was ſo brave and excellent a man, that not only was he himſelf made a conſtellation; but likewiſe his wife *Andromeda*, his Father-in-law, *Cepheus*, and his Mother-in-law *Caſſiopeia*, for his ſake; by which we may ſee, how one worthy perſon doth ennoble a whole Family. 8. *Perſeus* could not obtain the fair *Andromeda*, until he had firſt killed *Meduſa*, and then the Sea-monſter: neither can we attain true content and happineſs, until we have ſubdued the monſters of our luſts and affections. 9. Out of the drops of blood which fell from *Meduſa*'s head, which *Perſeus* cut off, there aroſe multitudes of Serpents in *Africa*; this may repreſent the nature of hereſie, which when it is ſlain by the ſword of truth and of authority, yet out of it ſprings up new hereſies, like ſo many ſerpents from the blood of *Meduſa*'s head. 10. Our bleſſed Saviour is the true *Perſeus*, the Son of the true God, and of a pure Virgin, expoſed in his infancy, and all his life after to many dangers; he hath ſubdued all our ſpiritual *Gorgons*, and hath delivered the Church his fair Spouſe, from the Devil that great monſter, who was ready to devour her; at laſt having conquered all his enemies, he hath aſcended into glory, and there hath prepared a place for his *Andromeda* the Church.

PHAETON.

PHAETON.

HE was the Son of Sol *and* Clymene, *who taking occasion by his Fathers rash promise, entreated and obtained of him leave to guide his Chariot for one day; but for want of strength and experience in him, the horses grew unruly, and ran so near the earth, that had not* Jupiter *struck him down with his thunderbolt, the earth had been burned up.*

The INTERPRETER.

1. BY *Phaeton* may be meant some fiery exhalations or Comet, which being near the earth, caused a great heat, siccity, or conflagration, for φαέθων signifieth burning, and φαίνειν to manifest or make clear. 2. *Phaeton* was an Astronomer, who spent much time in observing the course or motion of the Sun, therefore was called his Son; but dying before he could bring his observations to perfection, was said to be killed by *Jupiters* thunder, for even the natural death of a young man seems to be violent. 3. *Sol* begot *Phaeton* of the Nymph *Clymene*, which is from κλυζειν to overflow; by this is intimated, that of the heat of the Sun, and of moysture, fruits are ingendred, which from their appearance or shooting out of the earth and tree, are called *Phaeton* from φαίνων appearing; at which time when the Sun is very hot, the trees also send out Amber or Gum; which is expressed by *Phaetons* sisters converted into trees, whose tears are turned into Amber.

4. He is said to be drowned in the river *Eridanus*, because commonly after great heat and siccity, follow great floods and inundations of water; or else because when the constellation *Eridanus* riseth, heat is abated, and great rains follow. 5. By young and rash *Phaeton* we see how dangerous a thing it is for a Common-wealth to be ruled by young, and rash heads, or such as want experience and judgment, a conflagration in that State must needs follow; therefore *Rome* made ancient men, called therefore Senators, to be their Rulers, and not young men; they knew by experience at *Cannæ*, what odds were between young rash *Flaminius*, and old staid *Fabius*, *qui cunctando restituit rem*; an

old mans ſhadow is better than a young mans ſtrength, *Temeritas florentis ætatis, prudentia Senectutis.* 6. *Phaeton* Preſumed too much upon his birth; thinking that he was able enough to rule the Chariot of his Father *Phœbus*, he being his own Son; 'tis madneſs to preſume too much upon our birth and Gentry; many men being puffed up with ſuch arrogant thoughts, have undone themſelves and others. 7. The ruling of men, or guiding of a Kingdom, is *Ars artium*, and a work of no leſs difficulty than the ruling of *Phœbus* his Chariot; if we conſider the obloquies, envies, fears and dangers to which Rulers are ſubject; if we conſider the unruly and head-ſtrong multitudes, whoſe heads are not eaſily kept in by the curb and bit of authority, no more than the Suns horſes were by *Phaetons* ſtrength: if we conſider the multitudes of Scorpions, Lions, Bulls, and other wild beaſts, that is, fierce and cruel natures, whereof there be more in the ſtate among men, than in the heaven among the ſtars: if we conſider how much wiſdom and moderation is required in a Governour, who muſt neither uſe too much his authority, for that is to mount too high; nor muſt he be too gentle and familiar, or uſe too much lenity, for that is to fall too low. 8. By *Phœbus* we ſee how dangerous a thing it is for Princes to make raſh and inconſiderate vows and promiſes: which if they tend to the hurt or detriment of their ſubjects, ought rather to be broken than kept: if *Phœbus* had either not promiſed or not performed what he promiſed, neither had the earth been burned nor his ſon drowned. 9. Let younger men learn by *Phaetons* example not to truſt much to their own heads: but to be adviſed and ruled by their Elders, eſpecially their Parents, to whom they owe obedience: for want of which, they fall into many inconveniencies, and are duly puniſhed for their temerety. 10. In that *Phaetons* Siſters were turned into trees: we are taught to uſe moderation in mourning for the loſs of our friends: for too much ſorrow makes men ſtupid and ſenſeleſs, and unfit to ſerve either God, or the country; ſuch are rather trees than men: for the like exceſs in mourning, *Diomedes* his fellows were turned into Sea-birds: and *Phaetons* Kinſman *Cygnus*, into a Swan, men ceaſe to be men, when their paſſions carry them beyond the bounds of reaſon; or elſe by this converſion of

Diomedes

Diomedes his fellows, and of *Cygnus*, may be meant, that when great men, or Princes fall into any misfortune, their fellows, friends, and kindred, become birds, and fly away from them: this was *Jobs* case, *Davids*, and many more, and such friends did King *Alphonsus* compare to Sea-Mews that fled about his Gally, whilst he had meat to feed them; but when that was spent they fled away.

PLUTO, PLUTUS.

HE was the Son of Saturn *and* Ops, *the brother of* Jupiter *and* Neptune, *the god of hell, and of riches, who ravished* Proserpina, *the daughter of* Ceres, *while she was gathering of flowers, and carried her away in his black coach to Hell.*

The INTERPRETER.

1. WHen *Saturns* three sons shared his estate amongst them, Hell by lot fell to *Pluto*, that is, some Mines under ground of Metal fell to his share, by which he grew rich, therefore was called the god of riches. 2. *Pluto* was *Saturns* Son, the foster-child of peace, the brother of *Jupiter*, *Juno*, and *Neptune*, to shew, that time, peace, a temperate climate, and air, and likewise the Sea, and Navigation, are the chief causes or occasions of riches 3. As *Jupiters* thunder-bolt hath three points, *Neptunes* Scepter, three forks, or teeth; so *Pluto*'s dog had three heads, to shew that either of these three gods hath a threefold power, to wit, in heaven, earth, and hell. 4. *Pluto* had a three-headed dog to guard him, and keyes also in his hand, to shew that rich men are careful to guard their wealth under many locks and keyes: and they want not their Mastives to guard their houses: *Centum ferratis limina portis addita centenis ferrea claustra seris, Custodesque canes*, &c. 5. By *Pluto* may be understood the Sun, who is called the god of Wealth of πλοῦτος, because all wealth, as well that which is on the superficies of the earth, as also that which is in the bowels of it, is begot of the Suns light and influence. 6. He is called the god of hell, in relation to his being under the earth, when he shines among the Antipodes, who is said to ravish

Proserpina,

Proserpina, that is the seminal vertue which is in herbs, trees, plants, and corn, which in Winter when the Sun is far from us, lieth hid in the bowels of the earth. 7. *Plutus* or *Pluto* is painted with wings when it goeth from us, but he haults when he comes to us, to shew that wealth is slow in coming, but swift in departing; for it flies away with the wings of an Eagle, saith *Solomon*; again, wealth comes to good and conscionable men but slowly and haulting; but to cheaters, extortioners, oppressors, lyers, and perjurers, wealth comes flying; his black horses coming galloping to them. 8. *Pluto*, as he is taken for death, or the grave, is blind, because death is no accepter of persons; rich and poor, Kings and beggars, Philosophers and Dunces are all alike to him, *divesne prisco natus ab Inacho nil interest, & infima de gente, sub dio moreris, victima nil miserantis Orci.* 9. *Pluto* had a Helmet called *Orci galia*, which whosoever wore, became invisible and free from danger: this was worn by *Minerva*, when she fought against the *Trojans*, that she might not be seen by *Mars*. I think by this Helmet may be meant the Grave or Coffin, by which the dead are made invisible to us, and by it they are defended from the injuries of beasts and birds. 10. The Cypress tree was dedicated to *Pluto*, and with the leaves of it he was wont to be crowned, to shew the nature of death; for as this tree being cut down never buds or grows again; so neither do the dead rise again, by the course of nature, therefore this tree was much used in funerals, and chiefly because of its strong smell, fit to keep off the stench of the dead bodies while they were burning; of all the wealth that a rich man enjoys, this tree only, saith *Horace*, shall accompany him to his Urn; *neque harum quas colis arborum te, præter invisas cypressos, ulla brevem dominum sequetur.* Why *Pluto*'s head was crowned with *Narcissus*, I know no reason, but because of its strong smell, and because the seed thereof is black. 11. *Pluto* was called the god of the departed manes or ghosts, because he first found out the way of burying the dead, who before lay unburied, as also perhaps he found out the funeral obsequies or ceremonies of burials; with which only *Plutus* or rich men are honoured; for the poor man is free from such vanities. 12. 'Tis not without cause that the same who is god of hell, is also god of riches; for the riches, gold, and silver, which

we

we ſo much ſweat and labour for, are near hell in the bowels of the earth, *In ipſâ ſede manium opes quærimus*, ſaith *Pliny*; beſides, covetous rich men have a hell within them, if we look upon their cares, and fears, their watchings, and toylſom labours, beſides the checks of an evil conſcience; ſo that *Pluto* is, in *Plautus*, hell, or *Orcus* hath his Throne in the rich mands mind; there is the three headed *Cerberus* continually barking, and the Furies continually torturing of him, *Suum quodque ſcelus agitat, amentiaque afficit; ſua quemque fraus, & ſuus terror maxime vexat*. 13. Some make *Pluto* and *Plutus* different gods; and they will have *Plutus* to be the Son of *Faſon* and *Ceres*, and he was more worſhipped than any other god: *Ceres* is Corn, and *Faſon* from ἰᾶσθαι, to heal. We know that plentiful Crops make rich Farmers; and the practice of Phyſick hath enriched many, *Dat Galenus opes*; and I am ſure no god is now held in ſo much veneration as wealth, πλοῦτον βροτοὶ πᾶσι μάλιστα. *In pretio pretium*. 14. *Pluto* is called by *Homer* ἀμείλιχος implacable, ἀδάμας unconquerable, ἔχθιστος moſt hateful; both to ſhew the nature of death, which is inexorable, and therefore hated of all, as alſo the quality of a rich miſer, who is odious to all men, even to thoſe that are neareſt to him, *Non uxor ſalvum te vult, non filia*. 15. They write that *Pluto* trembles where there is any earthquake, fearing leſt the earth ſhould cleave, and ſo let in the light upon him, which he hateth; *Trepidant immiſſo lumine manes*: this expreſſeth the nature af wicked men, who hate the light, becauſe it manifeſteth their works; ſuch delight in darkneſs rather than light; and ſuch was our condition before Regeneration, we delighted altogether in the works of darkneſs, as *Pluto* did in black ſacrifices, and night ceremonies, for it was not lawful to ſacrifice to him by day, therefore *Æneas, Stygio regi nocturnas inchoat aras*, 16. *Pluto*'s attendants in hell are the three headed *Cerberus*, the three Furies, the three Harpies, and the three *Parcæ*, or fatal Siſters, theſe do ſhew the company of rich miſers, who by unlawful means get wealth; they have within them a three-headed dog ſtill barking, the three Furies ſtill raging, the three Harpies ſtill craving, and ſnatching, and the three fatal Siſters meaſuring out their life; which

oftentimes

oftentimes *Atropos* cuts off before they live out half their days. 17. To *Pluto* they give keys, by which he locks the gates of hell that none may return thence: but they were deceived, 'tis only Christ that hath the keys of hell and of death, he openeth and no man shutteth, *&c.* he will open the adamantine gates of death in the last day for us, & hath already opened for himself, when he arose the third day breaking through the bars of death: for it was impossible that the chains of death should detain him. Who will see more of *Pluto*, let him look upon the word *Ceres*.

PRIAPUS.

HE was the son of Bacchus *and* Venus, *begot by him, when he returned from the Indies, for then* Venus *fell in love with him, and crowned him with roses: but when she was brought to bed of* Priapus, *he was so deformed a child, because of* Juno's *inchantments, that* Venus *slighted him; he was the god of gardens.*

The INTERPRETER.

1. PRiapus is begot of *Bacchus* and *Venus*, because wine and lust are the main causes of procreation. 2. *Venus* fell in love with *Bacchus*, after his teturn from the Indies; to wit, when he was idle; for while he was employed in his expedition against the enemy, he had no thoughts of *Venus*: this was *Davids* case when he fell in love with *Bathsheba*. Love is the employment of idle people, *otiosorum negotium*. 3. *Bacchus* returned a Conquerour from *India*, but is conquered by *Venus*, he is indeed no Conqueror that cannot conquer himself; this was the case of *Hercules*, *Plus tibi quam Juno nocuit Venus*. 4. *Bacchus* is crowned with roses when *Venus* fell in love with him, to shew, that sweet smells are provocatives to lust, especially the rose, which therefore was consecrated to *Venus*. 5. *Priapus* was a misshapen, deformed child, thus God doth often punish the inordinate lust of the Parents with the deformity of their Children; and so they are punished for their Parents sins. 6. In *Juno* we see the malice of a woman that is jealous of her husband, she cares not what mischief she doth, so she may be revenged on her husband; because she knows not how

now to be revenged upon *Bacchus*, *Jupiters* baſtard Son, ſhe doth what hurt ſhe can to *Bacchus* his child. 7. *Priapus* was called the god of Gardens, becauſe he was the Son of *Bacchus*, that is of the Sun, and of *Venus*, that is of moyſture, to ſhew that all trees, herbs, fruits, and plants are ingendred and maintained by the Suns heat, and their radical moyſture. 8. In that *Venus* was aſhamed of her own child we may ſee, that however luſt and other ſins may ſeem pleaſing for the preſent, yet they bring forth in the end nothing but ſhame and confuſion. 9. *Venus* fell in love with *Bacchus*, and ſo begot *Priapus*: it is a dangerous thing for women to love wine, the fruit thereof muſt needs be deformed: wine hath cauſed many a woman to lay aſide the vail of modeſty. 10. Some make *Priapus* the ſon of the Nymph *Nais*, others of *Chion*, which ſignifieth ſnow, by which I believe they meant, that moiſture in Summer, and ſnow in Winter, by keeping in the natural heat of herbs and plants, are the cauſes of fertility. 11. In that *Venus* forſook her child, ſhe repreſents the nature of a whore, who proves an unnatural mother, more regarding her own filthy pleaſures, then the welfare of her child. Other things may be here written of *Priapus*, but for modeſties ſake I forbear them, not thinking them worthy of Chriſtian ears, and to uſe *Lactantius* words, *Priapum non denudo, ne quid appareat riſu dignum. l. 1. de falſa Religione.*

PROMETHEUS.

HE was the ſon of Japetus *and* Themis, *who having made a man of clay, by* Minerva's *help got up to heaven, and there he ſtole ſome fire from the Sun, and with it put life into his man: for which* Jupiter *was angry, and ſent* Pandora *with a box full of miſeries and miſchiefs, and withal bound* Prometheus *to the hill* Caucaſus, *where he had his heart every day eaten up by an Eagle, and renewed again.*

The INTERPRETER.

1. BY *Prometheus* perhaps may be meant a wiſe Father, who begets a ſtupid and fooliſh Son, *Udum & molle lutum*: ſuch a father is fraughted with more griefs, than

then *Pandora*'s box was with miſchiefs, eſpecially if his ſon be not bettered, and ſpiritually enlivened by the Cœleſtial fire of wholſom admonitions, then is his Fathers heart eat up by cares, as *Prometheus*'s heart was by the Eagle. 2. *Prometheus* perhaps was the firſt Statuary or Image-maker, which expreſſed a man to the life, as if he had animated it with Cœleſtial fire; which Image gave occaſion to *Pandora*'s box of miſchief to flee abroad: for it occaſioned Idolatries and the miſchief that followed on it; and becauſe God was highly offended at it, he hath oftentimes puniſhed both the Image-makers and worſhippers with cares, doubts, and fears, and receiving no comfort or ſatisfaction from their Images. 3. By *Prometheus* I think may be fitly underſtood a wiſe Doctor, or ſpiritual Paſtor, who animates men that are by nature but clay, with the Cœleſtial fire of divine truth, for which work he is oftentimes rewarded by wicked men with *Pandora*'s box of afflictions, and hath his heart continually eaten up with cares. 4. *Prometheus* might be an Aſtronomer, who continually looking on the Cœleſtial fires, that is the Stars, and obſerving the Suns motion upon *Caucaſus*, was ſaid to be tyed there, and to have his heart eat out by the Eagle of cares and ſtudy (ἄχος *cura*.) 5. By *Prometheus* the Gentiles might underſtand God himſelf, who by *Minerva*, that is, by his wiſdom made man of clay, and breathed in him the breath of life, which is the Cœleſtial fire they ſpeak of; but *Jupiter*, that is God (for they gave him divers names) was angry; for ſo we read, that *He repented he had made man*, and laid upon him divers miſeries, diſeaſes, and cares, with which his heart is eat up in the day time, but is renewed by ſleep and reſt in the night. 6. Some make an Hiſtorical ſenſe of this fiction, underſtanding a certain King, in whoſe Country the River *Aquila*, ſo called from its ſwiftneſs, overflowed the whole Land: this cauſed great dearth and mortality amongſt his Subjects, which were the occaſion of his miſeries and cares; but *Hercules* cut the River, and ſo was ſaid to kill the Eagle, and freed both the Country of water, and the King of his cares. 7. *Adams* perfections may be here underſtood; for he was quickned by *Prometheus* (προνοια) that is Providence, and *Minerva*, that is wiſdom; and this Providence or *Prometheus* was the ſon of

Themis,

Themis, that is, it was derived from his original juſtice; on him likewiſe was beſtowed pardon, that is, all gifts or perfections: but as ſoon as he had preferred the voice of the woman to the voice of God, of *Prometheus*, he became *Epimetheus*; he loſt his wiſdom, providence, and other perfections, and ſo by the event, and woful experience, he began to grow wiſe again. 8. In that *Prometheus* fell into ſo many troubles and miſeries by putting life into this man of clay, this may ſhew us that men begin to have their life full of cares and troubles, when they begin to have children; the man that lives a ſingle life is free from *Pandora's* box, and the devouring Eagle. 9. God is the true *Prometheus*, ſaith *Tertullian*, *Qui blaſphemiis lancinatur*; who having made man of clay, and having put an heavenly fire into him, he is worſe uſed by him than *Prometheus* was by the Eagle; for the Eagle, not the man which he made, pickt his heart; but the man that God made doth continually wound him with his ſins and blaſphemies. 10. Man may be called *Prometheus*, for he is of all ſublunary creatures the moſt prudent and provident; and by the ſpecial providence of God he was created: Gods providence alſo is moſt of all ſeen in mans preſervation, and no creature ſubject to the miſchiefs of *Pandora's* box, and the Eagle of cares, as man is: which is the reaſon that man in Hebrew is called *Enoſh*, and miſerable Mortals by *Virgil* and *Homer*. 11. *Prometheus* was a Philoſopher, who was ſaid to ſteal fire from heaven: becauſe he was a curious obſerver of Lightning, Comets, and other fiery Meteors: and was the firſt that found out the uſe of fire among men, for which he was honoured after death with ſacrifices, altars, and feſtivals, in which men did run with light torches in the night: which cuſtom alſo was obſerved in the feaſts of *Vulcan*, becauſe he was the god of fire: and of *Ceres*, becauſe ſhe ſought out her daughter *Proſerpina* with torches. 12. The ſame fire that gave life to *Prometheus* his man, occaſioned alſo burning Feavers, which deſtroy man: *Hor.*

Poſt ignem æthereâ domo
Subductum, macies, & nova febrium
Terris incubuit cohors.

Thus the natural heat preſerves the life whilſt it is temperate; but when it exceeds this temper, it deſtroys our life.

13. *Prome-*

13. *Prometheus* made up his man of the parts of other creatures, and ſo of their qualities alſo; intimating that man hath in him alone the evil qualities of all the beaſts; the Foxes craftineſs, the Goats wantonneſs, the Bears or Wolves cruelty, the Lions anger and fiercenеſs: *Præ omnibus animalibus, homo eſt peſſimum animal.* 14. *Lucian. lib. de Sacrif.* writes, that *Prometheus* was nailed to a Croſs on the hill *Caucaſus*, where his heart was picked by an Eagle, only for the love he carried to man; I am ſure our bleſſed Saviour, who is the true *Prometheus*, was nailed to the Croſs upon mount *Calvary*, where his heart was divided by a lance, only for the love he bore to man he was his enemy.

PALÆMON *See* INO, OCEANUS, NEPTUNUS. PALLAS, *See* MINERVA. PANOPÆA, *See* NYMPHÆ. PARIS, *See* HECUBA, HELENA, *and* VENUS. PARTHENOPE, *See* SYRENES. PASIPHAE, *See* DÆDALUS, MINOS, MINOTAURUS. PATROCLUS, *See* ACHILLES, *and* HECTOR. PEGASUS, *See* BELLEROPHON. PELIA, *See* MEDÆA. PELOPS, *See* TANTALUS. PENATES, *See* LARES. PHÆDRA, *See* HIPPOLITUS, PHILOMELA, *and* PROGNE, *See* TEREUS, PHINEUS, *See* BOREAS. PHOEBUS, *See* APOLLO. PHORCUS, *See* OCEANUS. PHRYXUS, *See* HELLE, *and* MEDÆA. PIERIDES, *See* MUSÆ. PINARIUS, *and* POTITIUS, *See* HERCULES. PERITHOUS, *See* THESEUS. POLLUX, *See* CASTOR. POLYPHEMUS, *See* CYCLOPES. POLYXENA, *See* ACHILLES. PORTUNUS, *See* INO, *and* OCEANUS. PRIAMUS, *See* HECUBA, *and* HECTOR. PROSERPINA, *See* CERES, PLUTO, HECATE, LUNA. PROTEUS, *See* OCEANUS. PYLADES, *See* ORESTES.

PROTEUS.

HE *was a ſea-good, and ſon of* Oceanus *and* Tethys; *he was* Neptunes *heard ſman, feeding his ſea-calves; a great Prophet alſo, and one who could transform himſelf into all ſhapes, as he did when he was in love with* Pomona, *whoſe good will he could not obtain, for all his transformation: but at laſt*

ast returning to his own natural shape, he lay with her not without her own consent.

The INTERPRETER.

1. PRoteus was King of *Ægypt*, a wise politick man, and a great Prophet, therefore he was said to change himself into all shapes; wisdom, policy, and fore-knowledge, are gifts very requisite in a Prince; and if he will govern his people well, he must change himself into many shapes, he must sometimes put on the shape of a Lamb, sometimes of a Lion; he must be water to cool and refresh the good, and fire to scorch and burn the wicked, *Anguis eras, modò te faciebant cornua taurum*, he had need have the strength of a Bull, and wisdom of a Serpent; for, to rule men is *ars artium*. The saying was, he that cannot dissemble, cannot govern; yet Princes must take heed of dishonourable and impious dissembling, for which *Julian* was branded by *Greg. Nazianzen*; but his policy must be grounded on justice and honesty: besides, it is likely that *Proteus* was skilful in all kind of Learning, especially in Philosophy, whereby he knew the natures of all things; such a *Proteus* was *Solomon*, who knew the natures of all Vegetables, from the Cedar to the Hyssop: and surely Learning is not only an ornament, but of infinite use in a Prince; therefore the greatest Princes have been the greatest Scholars, witness *Ptolomy*, *Avicenna*, *Alphonsus*, *Cæsar*, King *James*, and many others; and perhaps *Proteus* was an Oratour, or eloquent Prince, who was able, by his tongue to set a shape upon any thing; and surely eloquence is of exceeding use in a Prince, as may be seen in *Hercules Gallicanus*; who drew men after him by small strings, reaching from his tongue to their ears; and so a Prince that is eloquent is able with *Alcibiades*, to carry men up and down, like Pitchers, by the ears, and, with *Tully*, to guide a State, and move it, as a Helm doth a Ship; briefly, a Prince ought to be a *Proteus* in Rhetorick, Philosophy, Policy, and Wisdom, that with the Apostle he may become all things to all men, that he may gain some.

Hom. od 4. Virgil. Geor. 4. Ov. Met. 8. Boisser. de divin. Hygin. fab. 118. Chart. de ima Com. l. 8. c. 8. Euryp in Helen. Flacc. l. 2. Arg. Gre. Naz. Or. 3. ad. Julian. Qui nescit dissimulare nescit regnare. Catilina cujuslibet rei simulator ac dissimulator. Salust.

2. *Proteus* was a Prophet who could foretel future events, but this was by a Diabolical Art, by which also he could assume so many shapes, if not really, (for that is more than

Novit neque omnia vates, quæ sint, quæ fuerint, quæ mox ventura trahantur. Virg. Bois. in Pro. Proteaque ambiguum Phariis referebat ab antris. Huc rexisse vias Flac. l. 2. Argon.

Satan can do) yet in shew and appearance by deluding the eye: one of his famous Oracles was, that which he gave to *Jupiter*, Meddle not with *Thetis* bed, for her son wil be greater than his father; which fell out to be true in *Achilles* who was greater than his father *Peleus*, this Oracle made *Jupiter* abstain from *Thetis*, fearing lest he might be served by his son, as he served his father *Saturn*. 3. *Proteus* was King of *Carpathus*, an Island in the Mediterranean sea, having before been Prince of *Palene* in *Thessalia*, and at last by reason of his wisdom chosen King of *Ægypt*, where he reigned with much justice; which made him so beloved, that he was deified by his people; one great act of justice was in restoring to *Menelaus* his wife *Helena*, and all the wealth which *Paris* had surreptitiously taken from him. 4. In *Proteus* his time fell out a great flood in *Ægypt* or deluge, much like to that flood in *Achaia*, under *Ogyges* and that under *Deucalion* in *Thessalia*; of this Egyptian flood *Lucan* speaks:

Tunc claustrum pelagi cepit Pharum, insula quondam
In medio stetit illa mari, sub tempore vatis
Protheos. ———

Φάρον μ' ὀιχῶν νήσον. *Eurip. in Helene.* *Luc. l.* 10. ποιμήτες λαῶν πρωτέως ποικιλώπεος. *in sac. quo teneam vultus mutantem Protea nodo? Horat.* πολύμορφος, ἐπτεέχεος, χρυσαλέος, πολυδαίδαλος εἶδος ἀμείβων πολυτρόπος *l.* 43.

This perhaps might occasion the fiction that *Proteus* was the son of *Oceanus* and *Tethys*, and that he was a sea-god, and fed the *Phocæ*, or sea-calves, for so the Ægyptians may be called, living in the waters, and Kings are called feeders or shepherds; or else because he having drowned himself, for grief that *Hercules* had killed his two Sons, out of pity his Subjects made him a sea-god; or else, because he was a skilful sea-man, and so were his people, therefore he is said to feed the sea-calves. 5. *Proteus* may resemble a Sophister, or a man slippery in his words, faith, and actions, or a flatterer; all which change themselves into all shapes and humours, and we know not where to have them, or how to hold them; so *Lucian* calls *Jupiter* more changeable than *Proteus*: such kind of men by the Greeks are called δυσφώρατοι, hard to be laid hold upon, so as we know not with what knot to tie them; and the Epithets that *Nonnus* gives to *Proteus*, may be fitly applied to them, for they are many-shaped, party-coloured like Panthers, deceitful making many shews, or changing many faces, having many turnings; and as all these that I have named are like *Proteus*, so none are more like him than bad debtors

tors, who use no means unattempted to avoid payment: if you demand the debt, or sue them, either they turn themselves into Bores, Tygers, Dragons, and Lions, ready to flie in your faces, or else like water, they slip out of your hands and bands too; so that no bands can hold them, if they be dishoneſt, and changeable like *Proteus*: Such various, inconstant, and fluctuating dispositions, will never prove true friends, as *Plutarch* sheweth; for friendship requires a stable and unchangeable disposition, which wicked men have not, and there is no greater mark of an evil mind than inconstancy, saith *Seneca*; therefore among the many ill qualities of *Catiline*, this was one, that he was various, as *Salust* sheweth. So then as the first matter is void of all forms, yet capable of all, so are these *Proteus*-like dispositions, they are void of all true love and friendship, yet are ready to entertain all, to be sober with civil men, to be drunk and rude with the debauched. 6. *Proteus* is the same that *Vertumnus* among the Romans, and he was held to be the god of mens thoughts, therefore was he so changeable, for I am sure they are: neither was there any god that had more Images erected to him, then *Vertumnus* had, to shew I think, that there is nothing more unconstant and various than mens thoughts and actions; and because Merchants do often turn their wares, *Vertumnus* was held to be their god, therefore *Horace* joyns him with *Janus*; and they who could not rule or master their own thoughts, were said to be born *Iniquo Vertumno*; some think that he is so called from turning the lake *Curtius* into the river *Tibris*, whose festival was observed in *October*, and called from him *Vertumnalia*. Sure that month was fittest for him, seeing he was also the god of ripe fruits, and is said to be in love with *Pomona*, to obtain whose good will, he changed himself into all shapes, but could not prevail till he returned to his own shape again. By *Vertumnus* may be meant, the year, *In se vertens* returning into it self, it begins from the middle or end of *September*, and is subject to many changes and alterations before it comes about; every month it assumes a new shape, but no shape pleaseth *Pomona*, the goddess of ripe fruit, so well as the years old and first shape it had in *September* and *October*; for though he looks more lovely in the spring than at any other time, therefore the first flowers of the

Fit subito. sus horridus, atraq; tigris, squamosus draco, & fulva cervice Leæna Vir. de. mult Ami. Maximum malæ mentis inditium fluctuatio, animus subdolus, varius.

Vertumnus à vertendis mercibus. Vertumnum Janumq liber spectare videris. ep ult l. 1. Vertumnis natus iniquis Hor. sat. 1. Ovid, 6. fast.

Mercibus & vernis dives Vertumnus abundet.

Gardens were offered to him, as *Columella* ſhews; yet in the Autumn he was fitteſt for *Pomona*. 7. It is thought by ſome, that *Vertumnus* was an ancient King of *Tuſcia*, who taught his people the way of planting Gardens, Orchards, and Vineyards, and the manner of cultivating, inoculating, and pruning of Trees; therefore he was painted with a pruning hook in one hand, with ripe fruits in the other, and a Garland of flowers on his head; and this *Propertius* ſeems to confirm:

Roſin ant. l. 2. c. 20. Chart. de imag. deorum.

Quid mirare meas tot in uno corpore formas?
Accipe Vertumni *ſigna paterna dei.*
Tuſcus *ego*, Tuſcis *orior, nec pœnitet inter*
Prælia Volſcinos deſeruiſſe focos. And ſhortly after,
Prima mihi variat liventibus uva racemis,
Et coma lactenti ſpicea fruge tumet.
Hic dulces ceraſos, hic Autumnalia pruna
Cernis, & æſtivo mora rubere die, &c.
Nec flos ullus hiat campis, quin ille decenter
Impoſitus fronti langueat antè meæ.

Propert. l. 4.

8. Whatever *Proteus* or *Vertumnus* was, I am ſure he could not be a god; for nothing is more unbeſeeming God than mutability, ſeeing with the true God there is no variableneſs nor ſhadow of turning, immutability being one of his chief Attributes: *I am the Lord, and change not.* 9. Let rich Ladies take heed of ſuch Suitors, as *Vertumnus* was, who change themſelves into all ſhapes to obtain their good wills; let them put on the reſolution of *Pomona*, who liked *Vertumnus* beſt in his own ſhape: a plain honeſt man, who is conſtant in his ways, is to be preferred to thoſe, whoſe whole practice conſiſts in changing of Language, manners, and Clothes, and indeed in all ways of diſſimulation. 10. *Proteus* was thought to be the firſt god, as his name ſheweth: therefore *Orpheus* calls him the firſt born, by which they meant the firſt matter, which is capable of all forms; from this aroſe the fiction of *Proteus* his many ſhapes: and becauſe *Thales* held water to be the firſt matter or principle of all things, therefore *Proteus* was made god of the Sea, and *Vertumnus* the god of Orchards and ripe Fruit, which without moyſture can neither have being nor maturity: hence the Romans placed the image of *Vertum-*

τὸ πρῶτον ὄν. πρωτογενὴ

nus near the Image of *Tiberius*, to ſhew how plants, flowers and trees, prove by moyſture.

CHAP. XV.

R

RHADAMANTHUS, See *ÆACUS*. *RHEA, CYBELE, IDÆA, BERECYNTHIA, TELLUS, VESTA, PHRYGIA, DINDYMENE, OPS*, &c.

RHea *was the daughter of* Cœlum, *her mother was* Terra *or* Veſta; *her husband was* Saturn, *ſhe was the mother of all the gods.*

The INTERPRETER.

1. BY *Rhea* is meant the earth, from (ῥέω) flowing becauſe ſhe flows with all good things: or rather, as I think, becauſe all rivers & ſprings of water are continually flowing within her, and upon her: ſhe is called *Ops*, from wealth or help, becauſe ſhe affords all wealth, and is ſtill helping of us: *Cybele* is from the Cymbals which ſhe found out, or from a hill of that name; ſo from the hills on which ſhe was chiefly worſhipped, ſhe is called *Idæa, Phrigia, Berecynthia, Dindymene*, from her ſtability ſhe is called *Veſta (vi ſua ſtat)* or *à veſtiendo*, from clothing: for ſhe is richly clothed with herbs, graſs, flowers, trees, *&c.* She is alſo called, the great mother; for we are all from the earth; therefore as ſoon as children were born, they were ſet down upon the ground, as it were in their mothers lap; ſhe feeds and clothes us and receives us being dead into her lap again, and ſo covers us,

2. *Rhea* was painted like an ancient Matron, cloathed in a branched and flowry garment, with a Crown like a Tower on her head, with a Scepter in one hand, and a key in the other; these did signifie the earths antiquity; her flowry superficies; her circular or round figure; her strength in supporting so many Towns and Cities; her dominion over all living creatures, for the earth in their composition is most predominant; and her key doth shew, that sometimes she is open, as in the Summer and Spring, when all plants and trees bud out of the earth, and sometimes shut, as in the winter; round about her were *Corybantes* in their arms, to shew, that all quarrels, wars, and taking up of arms, is for her, or for small portions of earth:

Partimur ferro, mercamur sanguine fuso;
Ducimus exiguæ glebæ de parte triumphos.

Her chariot was drawn with Lions; by which I suppose may be meant the earthquakes, for as it is a fearful thing to sit in a chariot drawn with Lions: so is it to be in houses while the earth is shaking; or else by this they would shew the dignity of the earth; for it was fitting that the mother of the gods should be drawn by the noblest of the beasts; & withal, as I conjecture, to teach us that reasonable creatures should not be stubborn and rebellious to their Parents, seeing the fierce Lions submit their necks and backs to their common mother the earth. 3. A Sow was sacrificed to *Rhea*, to shew the fertility of the earth, for the Sow is a fruitful creature: in her sacrifices also her Priests used to beat brazen drums, to express the noise of winds, and tumbling of water within the hollow parts of the earth, *Non acuta sic geminant Corybantes æra.* 4. *Rhea* was *Saturns* wife, because as she is the Mother of all corruptible creatures, so time seems to be the Father; for all things by the earth are produced in time. 5. *Rhea* was the daughter of *Cælum* and *Terra*; by *Terra* I think may be meant the Chaos, out of which by the influence of heaven, or rather by the God and maker of heaven, the earth was produced. 6. Seeing the earth is the mother of the gods, Kings and Princes have no great reason to brag of their pedigree; for they are but from the earth; therefore why should earth and ashes be proud? *Pyrrhus* was not ashamed to light from his horse, and to kiss the earth, acknowledging her to be his mother: this *Job* a

King

King confeſſeth, when he ſaith, that he came naked out of his mothers womb, and ſhall return thither again. 7. St. *Auſtin de Civit Dei. l.* 2 *c.* 4. reproves the Gentiles of his time, who in their feſtivals, called *Megaleſia*, did uſe to carry the Image of *Cybele* in ſolemn proceſſion, and waſh it in the river, in the mean time laſciviouſly abuſing with ſcurrilous ſpeeches, and ſuch ribaldry and irreverence, the mother of their gods, as they would be aſham'd to utter in the preſence of their own earthly mothers: *Quæ ſacrilegia, ſi illa erant ſacra? Aut quæ inquinatio, ſi illa lavatio?* May we not as juſtly complain of the Chriſtians of our time, who worſhip him in outward ceremonies, but defile and abuſe him with their wicked lives, and many times in his preſence ſpeak, and do that which they dare not do in the ſight of men? 8. The Gentiles could acknowledge *Rhea* to be a Virgin, and yet the mother of all the gods; what reaſon then had they not to acknowledge *Mary* to be a Virgin, who was the mother of the true God? 9. The Prieſts of *Cybele*, called *Galli*, from the river *Gallus* in *Phrygia*, uſed to geld themſelves, and with ſharp knives to cut and ſlaſh their own fleſh: what reaſon then have Papiſts to brag of their devotion and zeal on good-friday in whipping of themſelves, or in their vow of voluntary chaſtity? Is not gelding more than forbearing; and wounding with knives more than whipping with cords? 10. I wonder not why the Gentile gods were ſo cruel and ſavage, and delighted ſo much in ſhedding of mans bloud; for I find that *Cybele* their mother was nurſed in her infancy by wild and ravenous beaſts. 11. *Cybele* fell in love with one *Atys*, a young man, and was defloured by him; but he being ſlain by her fathers command, ſhe ran mad out of his houſe, with diſhevell'd hair, with a drum and a fife; in memory of this her Prieſts uſed drums and fifes in their ſacrifices: by which we may ſee what gods they were, who had ſuch a mother; and what Religion that was which worſhipped ſuch deities: and how much are we bound to God, who by his Son our Saviour hath delivered us out of this ſpiritual darkneſs, ſlavery, and tyranny of Gentile idolatry, into the light and liberty of the Goſpel, and knowledge of the true God. 12. The ſame *Cybele* which was mother of the gods, was mother alſo of the Gyants and Titans that were enemies to the gods; even ſo the ſame earth that produceth

nourishment by which we are maintained; yieldeth also poyson by which we are destroyed; so the same Church that affordeth holy men and Sons of God, affordeth also wicked men and sons of Satan, as was typified by *Rebekah*, when *Jacob* and *Esau* strugled in her womb.

CHAP. XVI.

S.

SATURNUS.

HE *was the Son of* Cœlum *and* Thetis, *who married* Ops *his sister, and begot of her* Jupiter, Juno, *and divers other Children; but he devoured his male children, that after his death the* Kingdom *might return to* Titan *his elder Brother: but* Jupiter *was preserved by* Ops, *and bred in* Creet; *who coming to manhood, because* Saturn *intended to kill him, thrust his Father out of his* Kingdom, *who went into* Italy; *and there in his time was the golden Age.*

The INTERPRETER.

1. *Saturn* is nothing else but Time, which is the Son of *Cœlum* and *Thetis*, because Time is measured by the motion of Heaven, and likewise by the motion, or ebbing and flowing of the Sea. 2. *Saturn* married his Sister *Ops*, which is the earth, of whom he begat many Children; because by the Heavens influence upon the earth, all things are ingendred, the Heaven is as it were the Father affording influence; and the earth the Mother, furnishing matter for generation. 3. *Saturn* was painted like an old man bare-headed, in a ragged garment, holding a hook and a key in his hand, devouring of his Children; by which they did understand the antiquity & long continuation of time; and by his bare head they meant that Time reveals all things; therefore the Priests used to be bare-headed in *Saturn*'s sacrifices only. The ragged Garment shews that Time

wears

wears and consumes all things: which was also meant by his devouring of his children, and by the hook or sickle which he hath in his hand; the key may note, that Time openeth and discloseth all secrets. 4, This picture of *Saturn* may have reference to the golden age of this world, in which men lived till they were very aged, which was expressed by *Saturnes* gray hairs and worn garment; which garment also shews, that men were not then given to pride and curiosity of Apparel: His bare head shewed the honesty and truth that was then, which indeed is naked; whereas lying, falshood and deceit are still covered. 5. *Saturn* taught the Italians the use of husbandry, therefore he was called *Sterculius* from dunging of the ground, the hook or sickle is the instrument of mowing or reaping of Corn, the gray hairs, bare head, and ragged garment, shew, that husbandmen live long, have hardy bodies, and are not nice in their apparel. 6. *Saturn* devoured all his children except *Jupiter*, *Juno*, *Neptune*, and *Pluto*, to signifie that all compounded bodies are destroyed by time: but the four Elements, to wit, Fire, Air, Water, and Earth, because of their simple nature, are not subject to corruption. 7. I find *Saturn* described sometimes with six wings, and yet slow paced, having feet of wool, to shew that time seems to go away slowly and silently, whereas indeed it flies very swiftly: or this may express the slow motion of the Planet *Saturn*, who moves slowly by his own motion, but swiftly by the motion of the *Primum Mobile*; to wit, he spends but four and twenty hours by the common motion; but thirty years in his particular motion: this swiftness also of time was expressed by that fiction of *Saturn* transforming himself into an horse, a swift running creature, when he had carnal commerce with the Nymph *Philyra*, of whom he begot *Chiron* the Centaur. 8. because *Saturn* is a cold Planet, and malignant, breeding melancholy, and other bad effects in mens bodies, therefore they painted him like an old man, sad and carelesly clothed, and slow paced; with a Serpent in his hand, biting off his own tail, to signifie the virulency and biting cares that accompany melancholy, or else to express the nature of the years returning into it self-like a ring, or a snake, with its tail in the mouth: and because the Lion, Dog, and Wolf are melancholy Creatures, therefore they expressed *Saturn* some-

ſometimes with the heads of theſe three beaſts. 9. *Saturns* Genitals were cut off by *Jupiter* and caſt into the ſea, and of them, and of the ſea froth *Venus* was begot; by this may be meant, that old age, which is called *Saturn*, is made unfit for generation, becauſe *Jupiter*, that is, wanton and intemperate youth, hath weakned the body, and as the Orator ſaith, *Corpus effœtum tradit ſenectuti*; whereas that man who hath been temperate in his youth, is vigorous and luſty in his old age, *Et nihil habet quod accuſet ſenectutem.* Or elſe by this may be meant, that the coldneſs of *Saturn* is tempered by the heat of *Jupiter*, and ſo *Venus* is begot; for there can be no procreation where cold is not tempered with heat. Or again, by this may be meant, that *Saturn*, *Jupiter*, and the ſea, are required to produce *Venus*: that is to ſay, that time, the Influence of heaven, and Moyſture, are required for procreation. 10. As *Saturn* ſerved his father *Cœlum*, in cutting off his genitals, ſo he is ſerved by his ſon *Jupiter*: It is juſt with God to puniſh thoſe men with rebellious and cruel children, who have been rebellious and cruel themſelves againſt their Parents. 11. What a cruel god was *Saturn* who defiled himſelf with the bloud of his own father, devoured his own children, and would not be ſatisfied in his ſacrifices, but by the bloud of innocent infants? *Satius eſt pecudum more vivere, quam deos tam ſanguinarios colere*, ſaith *Lactantius lib.* 1. *de falſ. relig.* 'Tis better to live like beaſts, than to worſhip ſuch cruel, wicked, and bloudy gods. By this we may ſee, that the Gentile gods were indeed Devils, delighting in the deſtruction of men; whereas the true God whom we worſhip, is merciful and gracious, and delights not in the death of a ſinner, who will have mercy and not ſacrifice, who would be worſhipped by the bloud of beaſts, to ſave the ſhedding of mans bloud. Had not then the Romans a bloudy religion, who not only worſhipped ſuch a bloudy god: but fettered his feet alſo to their pillars, except only in their Saturnals, that he might not go away from them. The Egyptians were wiſer, who excluded him quite out of their Cities, affording Temples to him only in the Country: And at laſt the Romans themſelves began to abhor ſuch a bloudy god, when in the Proconſulſhip of *Tiberius* they crucified his Prieſt for offering infants to him. They were injurious

to

to heaven, when they called such a bloudy butcher the son of heaven; who should rather have been named the son of hell, to which by *Jupiter* he was thrust down. His Priests, as *Tertullian* shews, were initiated in a scarlet garment which they used to wear, a fit colour to express their sanguinary disposition: to these (it seems) the Roman Cardinals have succeeded, both in their colour and bloudy minds, who are guilty of the bloud of many thousand good Christians: so that at this day *Rome* is still *Urbs Saturnia*, and the Popes Palace may be called *Sedes Saturnia*, and his festival days *Saturnalia*. 12. Wax Tapers or Candles were wont to be burned upon *Saturns* Altar, to shew that he brought the light of knowledge and civility into *Italy*, which before lived in the darkness of ignorance and rudeness: therefore in his Festivals kept in *December*, the Romans used to send away Candles, and other presents (which they called *Saturnalia*) to each other: from hence (it seems) the Papists borrowed their custom of burning wax Candles on their Altars, and the giving of New-years gifts. 13. *Saturn* is so called *à Saturando*, from filling or satisfying; for he being the first that taught men the use of Corn, did fill or satisfie them; aud as he did fill, so his wife the Earth did help; therefore she was called *Ops*: 14. By *Saturn* we may understand the trees, herbs, and plants, with the fruits of which men and beasts are filled: the cutting off his Genitals, is the pulling off the fruit from the trees: the casting of them into the sea, is the drowning of them in the moysture of the stomach, which being digested and converted into bloud, begets *Venus*; for without fruits, especially of *Bacchus*, and *Ceres*, *friget Venus*, there would be no copulation nor procreation: the covering of *Saturn's* head may signifie (as *Fulgentius* observes, *Myth. l.* 1.) that the fruits, or plants and trees are covered with leaves. 15. The binding of *Saturn*, and casting him into hell, may signifie how the motion of the star *Saturn* is slow, and scarce perceptible by us, by reason of its vast distance, so that it seems to stand still; and because it is so far off from our sight, he was said to be in hell. 16. During the time of the Saturnals, the servants in sign of liberty put on their caps, and commanded their masters; this custom afforded matter of comfort to servants, and humiliation to masters,

masters: When shall we see these Saturnals, wherein Pride, Malice, Covetousness, and other sins, which are now our Masters, may at last serve us; and that we may obtain that freedom which Christ hath purchased for us?

SATYRI, See *PAN*.

SCYLLA, and *CHARYBDIS*.

SCylla *was the Daughter of* Phorcus, *with whom* Glaucus *was in love; which* Circe *perceiving, infected, with poysonable herbs, the Fountain in which* Scylla *used to wash, by which means the lower parts of her body were turned into dogs; which when she perceived, out of impatience cast her self into the Sea, and so was turned into a Rock, not far from the white pool, or Gulf* Charybdis: *which had been a more rapacious woman, and had stoln away* Hercules *his Oxen, before she was turned into this Gulf. There was another* Scylla, *Daughter to* Nisus *King of the Megarenses; who, having betrayed to King* Minos *her Fathers red hair in which the Kingdoms safty consisted, she was turned into a Lark, and* Nisus *into a Hawk.*

The INTERPRETER.

1. BY *Scylla* may be meant a Whore; for she is a Monster compосed of Dogs and Wolves, still barking, and biting, and devouring all that have commerce with her, and is never satisfied: she is indeed a very dangerous Rock, upon which many men have split both their Souls, Bodies, and Estates, *Multorum fundi calamitas.* *Scylla* was hated by *Circe*, the Daughter of the Sun, and so is a Whore abhorred by the Children of the Light. *Scylla* was beautiful in her upper parts, but monstrous and deformed below; *formosa superne, desinit in piscem:* Such is the condition of whoredom, pleasing and delightful in the begining, but the end is sorrow and misery. *Ulysses*, who was the type of a wise man, escaped the dangers of this Monster; and so will all wise men take heed of a Whore, and will abhor her conversation, who brings, none but fools to the stocks for Correction.

2. *Palaephaetus* (*Fabul. l.* 2.) thinks, that this *Scylla* was a Pirat Ship or Gally on the *Tyrrhene* Sea, robbing and spoiling all Merchants that sailed that way; which from its swiftness

ſwiftneſs in ſailing, and the rapacity of the Pirats within it was ſaid to be turned into a Sea-monſter compoſed of Dogs and Wolves: this ſhip *Ulyſſes* out-ſailed by the help of a proſperous gale of wind, and ſo eſcaped the danger. 3. *Natales Comes*, and others, by *Scylla* and *Charibdis* underſtand two dangerous Rocks between *Sicily* and *Italy*, which being hollow, and the tides running through them, make an horrid noiſe, as if it were Wolves yelling, or dogs barking: and becauſe there be divers monſtrous fiſhes within theſe hollow Rocks, devouring the bodies of thoſe that make ſhipwrack there, the Poets feigned that theſe were monſtrous women, (for ſo the Rocks appear like women afar off) but below the navil were Dogs and Wolves. 4. In that *Circe* poyſoned the waters in which *Scylla* uſed to waſh; we ſee the nature of jealouſie and womens emulation, how ſpiteful and revengful it is. 5. In *Scylla* drowning her ſelf we ſee how impotent and impatient women are, and how dangerous exceſſive grief is, and what the end of Whores is, even ſhame and ruine. 6. In *Scylla* the daughter of *Niſus*, who for the love of *Minos* betrayed her Father and Country, we ſee the nature of luſtful affections.

Nox, & amor, vinumque, nihil moderabile ſuadent.

She caſt off all natural reſpect and affection towards her Father and Country, betraying his fatal hair, that is, his Councels to the enemy, upon hopes ſhe ſhould enjoy him, of which notwithſtanding ſhe failed; for *Minos*, like a prudent man though he loved the treaſon, yet hated the traitor, and rejected her; albeit he had obtained both the King and the City by her. 7. The life of man is much like the ſailing between *Scylla* and *Charibdis*; there be dangerous rocks on each hand of us, deſpair on the left hand, preſumption on the right; adverſity on the left, proſperity on the right hand, have deſtroyed many thouſands,

Dextrum Scylla *latus, lævum implacata* Charibdis
Obſidet. ———

Therefore let us neither decline to the right hand, nor to the left: let us keep the middle road, which is the way of vertue;

—— *Medio tutiſſimus ibis.*

But moſt men fall with *Ulyſſes* upon *Scylla*, whilſt they labour to avoid *Charibdis*; they run out of one extreme into another, and can never keep the golden mean. 8. *Charib-*

dis

dis is metaphorically taken ſometimes for an unſatiable glutton or drunkard, who is never ſatisfied; or may be taken for a covetous extortioner, who is never contented; or for the grave, which is always devouring and conſuming the bodies put in it. 9. In that *Niſus* was turned into an Hawk, which ſtill purſues *Scylla* his daughter turned into a Lark; we may ſee the nature of a guilty conſcience, which leaveth not a man in death, but purſues the fearful ſoul where ever it goeth.

Et pro purpureo pœnas dat Scylla *capillo:*
The wretched ſoul is tormented for its ſinful deſires and pleaſures.

SILENUS, See *PAN*.

SIRENES.

THeſe were three ſiſters, called Parthenope, Legea, *and* Leucoſia, *the daughters of* Achelous *the river, and* Calliope; *they were half women and half fiſhes, which with the ſweetneſs of their muſick, allured the ſea-men to ſail upon the rocks where they ſate, and ſo having cauſed them to make ſhip-wrack, devoured them.*

The INTERPRETER.

IT Heſe *Sirens* were called the daughters of *Achelous*, either in reference to the harmony which the water of that river makes in running, or elſe of thoſe muſical inſtruments of old called *Hydraula*, we may call them water-organs, inſtead of which we uſe wind-organs; and becauſe of the ſweetneſs of their muſick, they were ſaid to be the daughters of one of the Muſes. 2. *Sabinus* thinks by theſe *Sirens* were meant the Queens of the Iſlands near the Bay of *Salernum*, who in the Promontory of *Minerva*, erected an Univerſity or Colledge of good Learning and Eloquence, which gave occaſion to this fiction of the *Sirens*, who were called the daughters of *Achelous* and *Calliope*, becauſe the profeſſors of that Colledge came out of *Greece*, where *Calliope* dwelt, and *Achelous* was one of the chief rivers there. But the *Sirens* were turned into ſea-monſters when the profeſſors and ſtudents gave themſelves to drinking, whoring,

and

and all kind of licentiousnels: and indeed, in such places where discipline is not observed, many young men lose their time and estate, and fall upon as dangerous rocks, as those of the *Sirenes*. 3. The *Sirenes* were whores, who dwelt upon the coast of *Italy*, who by their inticements allured men ashore, where they lost both their time and their money, and this was little better than shipwrark. 4. By the *Sirens* are understood carnal and worldly pleasurs, by which many thousands are devoured; the Virgin face of *Parthenope*, the sweet voice of *Legea*, and the white skin of *Leucosia*, are baits by which whorish *Sirens* draw young inconsiderate gallants on the rocks, and destory them in their souls, bodies, and estates: therefore it becomes us, with *Orpheus*, to tune up the melodious Harp of Gods Word, which may drown their voice and bewitching Musick: or else, with *Ulysses*, to tye our selves with the cords of Reason, that these half unreasonable creatures (for so the *Sirens* are expressed in that they were but half women) may not so far prevail, as to destroy our souls and devour our estates: or else let us stop our ears, as *Ulysses* did the ears of his fellows with wax, that they may not hear the chaunting of their voice; and with the Adder, that we may not be charmed with the voice of such inchanters. 5. The *Sirens* used to fit their songs for every mans humour, that they might gain all: by this the nature of flattery is shewed, which sooths up men in their humours; and applyes it self to that which is most pleasing to the man whom flattery works upon, whether it be pride, luxury, covetousnes, or any other vice; a dangerous, but too frequent kind of *Sirens*, which sing in Princes Courts, chanting that which is pleasing, but no way true. 6. Some think that the *Sirens* were half birds, whom the *Muses* bereft of their wings, for daring to contend with them; I wish that learned men would clip off the wings of whorish and flattering *Sirens*, that they may not flie any more into Princes Courts and populous Cities, where they contend with the *Muses*, and prevail too; inticing more to hearken to them, than Preachers do with all their Oratory. 7. There were three *Sirens*, and these had three sorts of Musick to allure men, to wit, the Voice, the Fife, and the Harp; to shew that there are three ways by which whorish women intice men to sin and destruction, to

wit,

Wit, beauty, ſinging, and familiarity. 8. The gods allowed the *Sirens* ſo long to live, as they could prevail with paſſengers to liſten to their Songs; but after *Ulyſſes* and his fellows harkened not to them, they periſhed in the Sea, and were ſeen no more. Whores and Paraſites will live in the world, ſo long as Princes and rich men give ear to them: but if once they would be ſo wiſe, as, with *Ulyſſes* to ſlight them, the Court and City would be quickly rid of them.

SISYPHUS.

HE was the Son of Æolus, *who for his treachery to* Jupiter, *for his cruelty and oppreſſion was ſlain by* Theſeus, *and in Hell is puniſhed by rowling up a ſtone to the top of an hill, which ſtill from thence tumbleth down again.*

The INTERPRETER.

1. *Siſyphus* was killed by *Theſeus* for his cruelty and oppreſſion; thus God is juſt, who puniſheth the wicked here and hereafter: for not only did *Siſyphus* ſuffer death here, but is tormented alſo in hell. If there were no other puniſhment for wickedneſs but death temporal here, who would be afraid to ſin, ſeeing death puts an end to all miſeries and pains; *Mors ærumnarum requies, non cruciatus.* Neither is God unjuſt in puniſhing twice; for indeed death temporal is but the beginning of death eternal, which ought to be eternal becauſe the Majeſty of the Perſon offended, and deſire of the perſon offending, are eternal, albeit the ſin it ſelf be temporary. 2. *Siſyphus* was a tale-bearer, and did not conceal the ſecrets of the gods, nor the particular love of *Jupiter* to *Ægina* the daughter of *Æſopus*; by this we may learn to be ſilent, and not to reveal or divulge the ſecrets of others, eſpecially of Princes; *Magnum ſilentii præmium.* 3. The ſins of *Siſyphus* were many, for which he was puniſhed in Hell; to wit, infidelity, in not concealing the ſecrets of the gods; ingratitude to them, who had made him their Secretary; prophaneneſs in ſpeaking irreverently of *Jupiter*; oppreſſion in robbing and killing of ſtrangers, and divers other ſins; by which we ſee that ſin never goeth alone, and that God never puniſheth,

but

but when he is justly offended. 4. The work of *Sisyphus* is like the work of worldly men, they toyl night and day for pleasures, honours, profit, but the work is never at an end; and when they think to end, they are but beginning. 5. Many rich and honourable men are like *Sisyphus* his stone, when they are advanced to the top of the hill of honour and wealth, do suddenly tumble down again to the bottom, and he that is a King to day may be a beggar to morrow: why then should men toyl with so much labour, vexation, and sweat, for that which is so apt to run down the hill from them?

SERAPIS, See *OSIRIS*.

SIBYLLÆ.

THese women were Prophets, being ten in number, as they are reckoned by Varro, Persica, Lybica, Delphica, Cumæa, Erythræa, Samia, Hellespontica, Tyburtina, Albunea, Cumana.

Ἀπὸ τῦ θεὸς βυλὴ Σιβύ genit Laconic. ἀ Ζεὺς.

The INTERPRETER.

1. THe *Sibylls* were called so, as being the Counsellors of God, for it is supposed that they were inspired by God; their Oracles were either uttered by word or committed to writing, but confusedly; the writings of *Erythræa* were known from others, because she subcribed her name; the books of *Cumæ* were read and kept by the fifteen men, appointed for that purpose; there were at first nine of them, but six were burned by *Sibylla*, because *Tarquin* would not give her the full price she demanded, therefore was forced to pay as much for the three as he should have payed for the whole nine; which three were kept in the Capitol, and delivered to the custody of two *Patricii*, who with two learned men read and interpreted them; it was no more lawful to look into these books without the authority of the Senate, then it is for lay-men to read the Bible without the Popes permission, neither could the *Duumviri* impart to any, the oracles of those books without the Senat; therefore *Tarquinius* caused M. *Attilius* to be sowed in a sack, and flung into the sea, for permitting *Petronius Sabinus* to tran-

Quindecem viri. Gell. l. 12. c. 19. Plin. l. 13. c. 13. Dio Hal. l. 14. Pausan. in Phocicis. Plut. in Popl. in Fabio, in Cæsare, in Cicerone. Val. Max. l. 1. c. 1.

transcribe them. These books were kept 450 years under ground, in the Temple of the Capitol, till in the 670 year of the City, *Scipio* and *Norbanus* being Consuls, the Capitol and all in it were consumed with fire, in which these books perished; about seven years after Embassadours were sent to *Asia*, to seek out some reparation for this loss, who returning, brought home what they could find of *Sibylla*'s verses; but *Stilico* long after this burned all that he could find of these Oracles; and *Theodosius* abolished the Colledge of the fifteen men, in the year of Christ 390. At first there were but three Statues of the *Sibyls* at *Rome*, to wit, of *Cumana*, *Delphica*, and *Erythræa*, and they were called *Phœbades*, or *Pythiæ*, at first; as being inspired by *Apollo*: but all inspired women were afterward called *Sibyls*; whereof ten were of chief note. 2. *Sibylla Delphica* was the most ancient of them all; she was born at *Delphi*, and lived long before the Trojan wars, the destruction of which she propheſied; and 'tis thought that *Homer* inserted many of her verses into his works. *Sibylla Erythræa*, *Lactantius* saith, was a Babylonian, as she confesseth her self, about the end of her third book of Oracles: as all the *Sibyls* propheſied something of Christ, so she did most fully and clearly; which verses were not made by any Christian since Christ, but by her or some other before Christ was born, as *Eusebius* makes it clear out of *Tully*, who translated them, and lived before Christ: whether she lived before or after the Trojan war, it is uncertain. The third was *Sibylla Cumæa*, or *Cimmeria*, because she did propheſie near the lake *Cimmerium*; and in her temple at *Cumæ* in *Italy* six miles from *Baiæ*, *Justin Martyr* was, and saw the three Lavers where she used to wash her self, and the seat from whence she gave her Oracles; this temple stood till the year of Christ 1539. saith *Boissardus*, till it was overthrown by an Earthquake: the ruins of *Apollos* Temple, and passage to her cave were to be seen in his time, till it was stopped up by Pope *Hadrian*, because divers young Scholars out of curiosity perished in that passage, being stifled with the vapours and smoak of brimstone: it is of her, and her Propheſies that *Virgil* speaks; she propheſied of Christ, but when she lived it is not certain. The fourth was *Sibylla Cumana*, so called from *Cumæ* a City of *Locris* in *Ionia*, where *Apollo* had a temple;

Plin. l. 34. c. 5. Solin. c. 8. magnam cui mentem animumq; Delius inspirat vates, Virg. Æ. 6.

Euseb. in vita Constantini. Cicero de divinatione. Ad Græcos. De Sibylla Cumæa.

Eclog. 4. Æn. l. 3.

in

in this she propheſied; from thence she came to *Cumæ* in *Italy*. *Solinus* saith that her sepulchre was extant in his time in *Sicily*: this is she that sold the fatal books to *Tarquin Priſcus*, which were kept first by two men, then by ten, then by fifteen, at last by sixty; but the name of fifteen was still retained: She propheſied of Christ, of the end of the world, of the greatness of *Romes* Empire, and the conflagration of *Vesuvius*. The fifth was *Sibylla Perſica*, born at *Babylon*: some think that this is she who came from *Saba* to hear the wisdom of *Solomon*; and having commerce with the Hebrews, propheſied many things concerning Christ, the last Judgment, of the rewards of good and bad men. The sixth was *Sibylla Libyca*, called *Eliſſa*; she uttered her Oracles at *Clarus*, and *Delos*, at *Delphi*, and at last in *Libya*; and some time she spent in *Samos*; she propheſied also of Christs Miracles, and of Idolatry. The seventh was *Sibylla Samia*, her name was *Phygo*, or *Phyro*; she lived 665 years before Christ, in the time of *Numa Pompilius*, at *Rome*, and of *Manaſſe* among the Hebrews; she propheſied of God, of the Creation, of the vanity of Idols, *&c.* The eighth was *Sibylla Helleſpontica*, she was born in *Marpeſſus*, a Town of *Troas*, and lived 559 years before Christ; the Gergethians challenge her for theirs, whose Image they stamped upon their Coin, with the picture of *Sphinx*, to shew her enigmatical Propheſies, she propheſied of Christ, of mans happiness by him, of the conflagration of the world, of the destruction of the Cities of *Asia*. The ninth was *Sybilla Phrygia*, much honoured in *Asia* for her familiarity with *Apollo*, she gave her Oracles at *Ancyræ*, a Town in *Asia Minor*, and propheſied of Christ, of the Resurrection, and of Gods judgments against sinners. The tenth *Sibyl* was *Tiburtina*, called also *Albunea*, and *Leucothea*; she gave her Oracles at *Tibur*, near the river *Anien*, and delivered many excellent moral Precepts, for which she was worshipped as a goddess: in the bottom of *Anien*, her Statue was found, with a book in her hand, long after her death; this Statue was transported with great solemnity to *Rome*, and laid up in the Capitol with the rest of *Sibylla's* books. *Auguſtus* was counselled by the Oracle of this *Sibylla*, to abstain from the title of Lord, as being proper only to Christ, who was shortly to be born of a pure Virgin. 3. Besides these ten *Sibyls*, there were

Sol. Polyhiſt. c. 7.

Glycas. an. part. 2. Georg. Cedrenus.

In lib. cracul. Sibyllæ Euſebius & Hier. in Chron. Aug l. 18. c. 29. De civit. dei. Boiſſardus. Rhodig. l. 14. c. 1. Lactant. c. 1. Inſtit. Plin. l. 24. Boiſſ. de Sibyl. Vives ad Aug. l. 19. c. 23. de Civ. Dei. Virg. interpret. in Eclog. 4. Onuphrius, de Sibyllis. Orac Sibyllina Opſop.

Lactant. l. 1. adver. gentes. Hieron. adverſ. Jovin. l. 1. Juſt. Mar. in admonit Six. Senen bibl. l. 1. Inſanam vatem aſpicies Virg. Æn. 3 & l. 6. Bacchatur vates quatit mentem ſacerdotum incola Pyth. Hor Od. 6. l. 1. Hinc μαντεία quaſi μανία hinc ἐπίπνοια, βακχεία, κίνησις, καὶ πάλιψις; ἐνθουσιασμὸς In Ag. ducet te caſta Sibyl. Æn. 5. ἀγνὴν διὰ βίου καὶ καθαρεύουσαν. Plut. de def orac. ut lumina adirem.

others of leſſer note; as *Epirotica*, who propheſied in the temple of *Dodona*, long after the Nymphs *Peleades*, called the Doves; and *Sibylla Ægyptia* who propheſied of the overthrow of the temple at *Epheſus*, and reproved the idolatry of *Iſis* and *Serapis*; there was alſo *Colophonia*, *Lampuſia*, and *Theſſalica Manto*, of which ſee *Boiſſard*, and others. But in the time of *Auguſtus*, as *Tacitus* ſheweth in his life, many vain propheſies went about under the name of the *Sibylls*, he commanded that all Propheſies that could be found, ſhould be brought by a certain day to the Governour of the City, that they might be cenſured by the *Quindecim viri*. 4. Theſe *Sibylls* were inſpired ſometimes with a good, ſometimes with an evil ſpirit; for when they propheſied of Chriſt, and exhorted the people to holineſs of life, to abandon idolatry, and to ſeek after the knowledge of the true God, they could not be then moved by an evil ſpirit, but God himſelf ſpoke by their mouth, to make the Gentiles inexcuſable, but doubtleſs they knew not nor underſtood what they uttered, and likely they might utter many of theſe propheſies unwillingly, as *Balaam* did, who inſtead of curſing the Iſraelites (which he intended) bleſſed them; ſometimes alſo they were inſpired by an evil ſpirit, as may appear by their madneſs, diſtempers, raging, foaming, ſtaring, and many unbeſeeming geſtures; for the ſpirit of God is the ſpirit of meekneſs and quietneſs; he is not in earthquakes, whirlwinds, and fire, but in a ſoft and ſtill voice; of the raging and mad geſtures, we read in the antient Poets and Hiſtorians:

Non vultus, non color unus,
Non comptæ manſere comæ, ſed pectus anhelum,
Et rabie fera corda tument, majorq; videri, &c.

So *Lucan* —— *Bacchatur demens aliena per antrum*
Colla ferens, vittaſq; dei, Phœbeaq; ſerta
Erectis diſcuſſa comis. —— So *Seneca*;
Silet repente Phœbas, & pallor genas,
Creberq totum poſſidet corpus tremor;
Stetêre vittæ, mollis horreſcit coma, &c.

5. Such reverence the Gentiles gave to their falſe gods, that none was accounted a *Sibyll*, who was not chaſte; therefore *Sibylla* is ſtill called *Virgo*, by the Poet; beſides, none elſe had leave to enter into the *Aditum*, or ſecret place, where the Oracle was given, but only ſhe; therefore *Æ-*

neas never went farther than the porch or threshold of *Sibylla's* Cave, and *Apollo's* Temple; but she entred into the inward Closet: this was an imitation of the Jews, for the people stood in the outward Court, whilst the High Priest alone entred into the Sanctuary; it were happy if there might be more reverence to God in our Churches, and that all who draw near to Him, might be truly pure and holy. 6. It seems, the *Sibylls* were long lived, for commonly they were not admitted till they were fifty years of age; and this length of age might proceed either from their sober diet, and chaste life, or else from God, who would have them live long, that the greater authority might be given to their Prophesies of Christ, and exhortations to vertue and that the Gentiles might be made the more inexcusable, having such long lived preachers to instruct them: of their long lives the Poets spake, *Ac me non ætas mutavit tota Sibyllæ.* So *Ausonius*; *Vincas Cumanam tu quoq; Deiphoben.* So *Martial*; *Euboïcæ nondum numerabas longa Sibyllæ tempora.* Therefore *Aristotle* calls *Sibyl* πολυχρονωτάτην παρθένον, the many-aged Virgin. The Gentiles would not permit the Oracles of their false gods to be handled or uttered, but by such as were aged; whereas, we are contented to admit young boys, raw in years and knowledge, to handle the mysteries and oracles of the true God.

Ventum erat ad limen talia fanti ante fores nostro in limine pendes. Æn. 6. *Meque ad tua lumina Phœbe.* Æn 3. *Longævi sacerdos.* Æn. 6. *Vivaciſq; antra Sibyllæ.* Ovid. 14. Met. *Etsi Cumæa sæcula vatis agas.* Ov. 3. fast. Prop. l. 3. Elegi. 24. Mart. l. 9. epig. 22. de mirab.

SOL.

He was the Son of Hyperion *and* Euphraissa, *who did not assist the other* Titans *against* Jupiter, *but rather took his part against them, therefore was honoured by* Jupiter *with a Crown and Chariot.*

The INTERPRETER.

1. *Sol* is called the son of *Hyperion*, from ὑπέριον because he was of highest account among the Gentiles, and worshipped above all the other gods, as his light, motion, and influence is of more efficacy than all the rest: therefore his mother was *Thia*, or *Euphraissa*, from εὐρὺς φάος, because his operations and light are divine, and his light is large or broad, as the word signifieth. 2. He assisted *Jupiter*

piter againſt the other *Titans*, to ſhew that God aſſiſteth the juſt and innocent againſt the wicked oppreſſours. 3 His Image was wont to be made of gold, beardleſs, but long-hair'd, having a whip in one hand, and *Jupiters* thunder in the other; by which they ſignified, that the Sun was the ſupreme God, correcting ſome with lighter puniſhments, to wit, with the whip; and others with greater, as the thunder. 4. *Sol* is placed amongſt the midſt of the *Muſes*, becauſe the Sun is amongſt the midſt of the Planets, which they held made an harmonious ſound in their motion. 5. To the Sun were dedicated the Wolf for his rapacity, expreſſing the force of the Suns heat in conſuming of moyſture and vapours; the Hawk for his ſwiftneſs and quick ſight, to ſhew the ſwiftneſs of the Suns motion, and that he is the eye of the world; the black Raven and the white Swan, to expreſs the quality of night and day, which the Sun cauſeth, the one by his abſence, the other by his preſence; the Cock alſo, becauſe he ſalutes the day with his crowing. 6. I find him painted ſometimes with arrows in one hand, and the *Graces* in the other, to ſhew what hurt and benefit we receive by his heat; more benefit than hurt, for he holds only two arrows, but three *Graces*. 7. the Sun was painted with four ears, but one tongue, to teach us, that a wiſe man ſhould hear much, but ſpeak little. 8. The Sun was repreſented among the Egyptians by a Scepter and an Eye, to ſhew that he is the Eye of the World and King of the Planets. 9. I find the Sun ſometimes pictured with a Crown on his head, beſet with twelve precious ſtones, aud ſometimes with four pots or urns at his feet; by this, I think, they meant the year with its twelve months and four ſeaſons: ſometimes again he ſits upon a Lion, and carrieth a basket on his head, a Lance in his hand, with the picture of victory on it; by this doubtleſs they underſtood, that the Suns heat tameth the wildeſt beaſts that are, that all our plenty and filling of our baskets are from his influence, and that he like a triumphant Conquerour rides in his golden Chariot about the World. Who would ſee more of *Sol*, let him look upon the title *Apollo*.

SOMNUS, See *NOX*.

SPHINX.

SPHINX.

THis was a Monster begot of Typhon *and* Echidna, *having the face of a Virgin, the wings of a bird, and the rest of a Dog or Lion: this used to propose a riddle to travellers which was this*; What creature was that, which was four footed in the morning, two-footed at noon, and three-footed at night? *They that could not resolve this, were devoured by* Sphinx, *but at last* Oedipus *resolving the riddle, caused such indignation in* Sphinx, *that she flung her self down from the Rock, and brake her own neck.*

The INTERPRETER.

1. SOme think that *Sphinx* was an Amazonian woman, who having gathered a number of Thieves, made oftentimes excursions from the hill *Sphingius*, upon the Thebans; but at last was surprised by *Oedipus* in the night, and destroyed: and this was the resolving of her riddles, that is, the overcoming of her inaccessible and difficult places and rocks where she remained. Her womans face might signifie her alluring and inticing ways to draw strangers to her; the wings may signifie her to her fellows swiftness; her lions or dogs body and claws expressed her rapacity. 2. Satan is the true *Sphinx*, who hath the face of a woman to entice and deceive, the claws of a Lion to tear us, and the wings of a bird to shew how nimble he is to assault us; he lives upon the spoil of souls, as *Sphinx* did upon the bodies; he did for many ages abuse and delude the Gentiles by his Priests and Wizards, with riddles and ambiguous oracles: there is no way to overcome him, but by hearkening to the counsel of *Minerva*, as *Oedipus* did; that is, by following the counsel of Christ, who is the wisdom of the Father; by this he shall be destroyed, and we undeceived. 3. The creature with the four feet in the morning is man, who in his infancy, before he is able to walk, crawls upon all four; at noon, that is, in his manhood, makes use only of his two feet: but in the evening of his age leans on a staff, which is his third foot. 4. Of naughty Parents there proceed none but naughty children; *Mali corvi malum ovum*; for *Sphinx* was the child of *Typhon* the giant, and of *Echidna*, which is a kind

of ſerpent; and therefore of them comes a ſerpentine brood: to wit, *Gorgon*, *Cerberus*, the Dragon that kept the Garden of *Heſperides*, *Hydra*, *Scylla*, *Sphinx*, *Chimæra*, all monſtrous brats of monſtrous parents: if we would have good children, let us be good our ſelves: *Fortes creantur fortibus.* 5. A Chriſtian ought to be a *Sphinx*, having the face of a woman, that is, chearfulneſs in countenance, affability in words; the wings of a bird, that is, expedition in actions, and a delight in ſupernatural and heavenly places; the body of the Lion, that is, magnanimity and courage in afflictions. 6, The Thebans uſed to wear the picture of *Sphinx* in their Enſigns, *Minerva* on her Helmet: the Egyptians placed it in the entry of their temples, to ſhew that ſouldiers, wiſe men, and Prieſts, ſhould be wary and circumſpect in their words, and ſo to involve their actions and words, that they may not be too plain and deſpicable, to the prejudice of the State, or of Religion. 7. *Sphinx* is a kind of Ape or Baboon in *Ethiopia*, repreſenting a woman in her breaſts, and is held to be a docible creature.

STYX, ACHERON, COCYTUS.

THeſe were three rivers of hell, over which the ſouls muſt paſs; and they were the daughters of Oceanus *and* Terra.

The INTERPRETER.

1. IN that theſe were called the daughters of *Oceanus* and *Terra*, is to ſhew, that they, as all other rivers, have their original from the ſea; but particularly, they have ſome paſſages under ground. 2. *Acheron* ſignifieth joyleſs: *Styx* hatred, from στυγερὸς hateful: *Cocytus*, complaint or lamentation; to ſhew, that when we are departing out of this world, the joy of all earthly things fail us: therefore the water of this river was very unpleaſant: for what pleaſure can they have that lived in wealth, honour, and all outward felicity, when they ſee that now they muſt part from them? Sure the croſſing of this river muſt be very unpleaſing and ſad to the men of this world, who have had their reward here, and their portion in this life. But having paſ-

ſed

ſed this river, they come to *Styx*, which is Hatred: for then they begin to loath and hate their former evil courſes and wicked lives, and repent that they ſpent their time in ſuch vanities, whereof now they reap no other fruit but ſhame and confuſion. Laſtly, They come to croſs *Cocytus*, which is the river of lamentation and complaint, which their friends make that part with them: and they themſelves, both for their former follies, and for loſing their former delights and vanities. Theſe rivers are ſaid to flow from *Pluto*'s throne, becauſe the remembrance of that dominion which death ſhall have over them is the cauſe of theſe ſorrows and complaints. Some add the fourth river, called *Phlegeton*, from Burning, by which may be meant the wrath of God which burneth like a river of brimſtone. 3. Becauſe *Victory*, the daughter of *Styx*, aſſiſted *Jupiter* againſt the Titans, therefore he beſtowed this honour upon her, that none of the gods ſhould ſwear by *Styx* in vain: whoſoever did, was debarred from *Nectar* and *Ambroſia* for a whole year; The reaſon why they would not ſwear by *Styx*, is, becauſe to ſwear by any thing is to honour it: but they would not honour that which is ſo repugnant to their nature; for *Styx* ſignifieth ſorrow or hatred, of which the gods are not capable, ſeeing their life conſiſteth in joy and love. But by this we ſee what ſhame it is for Chriſtians to take Gods name in vain, ſeeing the Gentile-gods would not take the name of *Styx* in vain; What can ſuch Chriſtians look for, that have no more reverence to Gods ſacred Name, but to be debarred from *Nectar* and *Ambroſia*, even from life and immortality? *For the Lord will not hold them guiltleſs that take his Name in vain.* 4. As *Styx* aſſiſted *Jupiter* againſt the Titans; ſo *Acheron* aſſiſted them by affording water to them when they fought againſt *Jupiter*: therefore as *Styx* was honoured for her loyalty; ſo *Acheron* for diſloyalty is thruſt down to hell. By this Princes are taught to reward their faithful and loyal ſervants, and to puniſh ſuch as ſeek their ruine.

SUMANUS, See *PLUTO*.

SYLVANUS, See *PAN*.

CHAP.

CHAP. XVII.

T

TANTALUS.

HE *was the ſon of* Jupiter *and* Plote *the Nymph, who feaſted the gods with the fleſh of his own ſon* Pelops; *which they ſo abhorred, that they all abſtained from eating, except* Ceres, *who unawares eat up the childs ſhoulder; but the gods reſtored him to life again, and gave him an Ebony ſhoulder: as for* Tantalus, *they thruſt him down to hell, where in the midſt of plenty he is ſtarved with hunger and thirſt.*

The INTERPRETER.

1. IF the Gentile gods did ſo much abhor the eating of mans fleſh; How much more doth the true God deteſt the ſacrifices of mans fleſh? And therefore would not ſuffer *Abraham* to offer his ſon *Iſaac* in a ſacrifice: but furniſhed him with a Ram inſtead of his Son. 2. The love of *Tantalus* was great to his gods, in that he offered to them his own ſon but not his only ſon; and that he offered him to them that were his gods: but the love of God is far greater in offering for us his only Son; for us, I ſay, that were his vaſſals, yea his enemies. 3. As *Pelops* was cut in peices by his own father, to be a ſacrifice to the gods, ſo doth God our heavenly Father mortifie us by afflictions, that we may be a fit ſacrifice for him. 4. *Pelops* was advanced to great wealth and power, as his Ebony ſhoulder ſignifieth. Ebony being an Emblem of wealth, and the ſhoulder of ſtrength or power; ſo was he alſo advanced to great honor, for that famous part of *Greece* was called *Peloponneſus* of him: thus God after our ſufferings here will advance us to eternal honor, power, and riches hereafter. 5. If *Tantalus* was ſo willing to part from his ſon, and to beſtow him upon the gods; why ſhould we be unwilling to beſtow on

God,

God, or on his poor members, ſome part of our goods? How are they to blame that are impatient, and rage when God by death calls away their friends and children? 6. In *Tantalus* we may ſee the picture of a Scholar, Student, or one tranſported with contemplation: who though he abound in wealth, yet minds it not, but is carried from all worldly thoughts to divine meditations; no more enjoying theſe earthly things, then *Tantalus* did the rich and ſumptuous diſhes of meat that were ſet down before him. 7. In *Tantalus* we ſee the condition of a rich miſer, who abounds in all outward wealth, and yet hath not the power to enjoy it:

Quærit aquas in aquis, & poma fugacia captat.

he ſtarves in the midſt of his plenty, and wants the things which he poſſeſſeth, and hath not that which he hath. 8. Here alſo we may ſee the condition of a bloody Tyrant, who is in continual fear and anxiety; as *Dionyſius* ſhewed to the flattering Philoſopher, ſetting before him a Princely Table richly furniſhed, but durſt not eat becauſe of the naked ſword which hung by a horſe hair over his head; ſo over *Tantalus* a great ſtone hangs, ready to fall upon him, *Atra ſilex, jam jam lapſura*; and the Furies ſit at his table with grim countenances, ſnaky hairs, and burning torches, intimating the terrours of an evil conſcience, which ſuffer not the Tyrant to enjoy or take delight in all his plenty or outward ſplendour; as we read of that bloody King, who murthered *Boetius* and *Symmachus*; *Furiarum maxima juxta Accubat, & manibus prohibet contingere menſas.* 9. *Pelops* married with fair *Hippodamia*, the daughter of King *Oenomaus*, whoſe horſes none of all her Suitors could tame; therefore many loſt their lives, only *Pelops* obtained her: to ſhew that they only ſhall obtain true happineſs, who can ſubdue the untamed and unruly horſes of their luſts and affections: but moſt men are overcome by them, therefore they come ſhort of *Hippodamia*, and loſe their lives; only he that with *Pelops* is innocent, wiſe, and valorous, ſhall attain to this happineſs. 10. *Tantalus* was puniſhed both for his cruelty in murthering of his ſon, for his curioſity in deſiring to know whether the gods could find out what he had done, and for his pratling, in that he revealed the ſecrets of the gods to mortal men; but let us take heed of theſe ſins of *Tantalus*, if we would eſcape the puniſhments of *Tantalus*. 11. Of

all

all the gods, only *Ceres* eat up his ſhoulder, but ſhe reſtored it again, ſtronger than before, becauſe ſhe made it of Ivory: this may, I think, betoken our death and reſurrection: for *Ceres* is the earth, which will eat and conſume our fleſh, but ſhe ſhall reſtore it again in the laſt day, far ſtronger and durabler than before: for the body that is ſowed in weakneſs ſhall be raiſed in power, and this mortal ſhall put on immortality.

TARTARUS, See *LETHE*, and *PLUTO*.

TELLUS, See *RHEA*.

TETHIS, See *OCEANUS*.

TEREUS.

HE *was the ſon of* Mars *and the Nymph* Biſtonis; *who after he had married with* Progne *King* Pandions *daughter, raviſhed* Philomela *his wives ſiſter, and cut out her tongue, that ſhe might not diſcover it; which neverthleſs* Progne *underſtood by* Philomela's *Letter, written with her own blood; this cauſed her to kill her only child* Itys, *which ſhe bore to* Tereus, *and boyl him for his Supper; he being inraged at this horrid wickedneſs, ran at his wife with his naked ſword, but ſhe was turned into a Swallow, and ſo eſcaped him; and he into a Lapwing; but* Philomela *into a Nightingal.*

The INTERPRETER.

1. THe Lapwing hath a long bill repreſenting that ſword with which *Tereus* ran at his wife and the tuft on his head repreſents a Crown; and his delight in taking and picking the dung of other creatures, gives occaſion to this fiction, to wit, that King *Tereus* was turned into a Lapwing; a fit transformation, that the filthineſs of inordinate luſt, in which *Tereus* delighted, might be repreſented by the filthineſs of the dung in which the Lapwing takes pleaſure: ſo the red ſpots on the Swallows breaſt, repreſent the blood of

f the child with which *Progne* was defiled; and the conti-ual mourning, groaning, and complaining of the Nigh-ingal, expreſs the complaints of *Philomela* for the loſs of er Virginity and Tongue. 2. Becauſe the two ſiſters ran o *Athens* to complain of their wrongs, and *Tereus* ran after hem, to expreſs the ſuddenneſs and celerity of their flight, hey were feigned to be turned into birds, the emblems of celerity and expedition. 3. There are two violent affections which make men ſhake off all humanity; the one is impo-ent luſt, the other, inordinate deſire of revenge. We ſee what luſt did in *Tereus*, and how deſire of revenge prevailed in *Progne*; what was more barbarous, horrid, and cruel, then for *Tereus* to cut out his ſiſters tongue whom he had ravi-ſhed; and *Progne* to kill and boyl her own and only child for her husband to eat? 4. By theſe two ſiſters *Philomela* and *Progne*, may be meant Poetry and Oratory; *Philomela* delights in woods and deſarts, ſo doth Poetry:

Carmina ſeceſſum ſcribentis & otia quærunt.

Progne loves to be in Towns and Cities, for the Swallow builds her neſts in houſes, ſo doth Oratory; but as far as the Nightingal exceeds the Swallow in melodious notes, ſo far doth Poetry excel Oratory: for the Poet doth all that the Oratour can do, and much more, by adding delight to perſwaſion: *Et prodeſſe volunt, & delectare Poetæ.* 6. *Tereus* was the ſon of *Mars*: we ſee what the ſons of *Mars* uſe to do, and what be the fruits of War: to wit, the Muſes are ravi-ſhed, Scholars are robbed and plundered: their tongues are cut out, that they may not complain: that is, laws, learn-ing, and truth, are ſilenced, barbarous murthers and cruel-ties are committed, and how many children are by ſoldiers devoured, when their Parents are either baniſhed or mur-thered, and their eſtates robbed and conſumed?

THESEUS.

HE *was the ſon of* Ægeus *and* Æthra: *his ſtep-mother would have poiſon'd him in his youth: he ſubdued the Ama-zons, and of* Hippolyte *their Queen begot* Hippolytus: *he killed* Creon *King of the Thebans, the untamed bull in* Africa, *the Mi-notaur in the Labyrinth: and carried away the two daughters of King* Minos, *to wit,* Ariadne *and* Phædra: *he killed alſo* Pro-cruſtes,

cruſtes, Sciron, *and* Schinis, *great robbers in* Attica; *he overcame the Centaurs and the Thebes: he went down to hell with his friend* Perithous, *to raviſh* Proſerpina, *where* Perithous *was ſlain, and he put in chains, but was delivered by* Hercules; *at laſt in his old age was killed by King* Lycomedes.

The INTERPRETER.

1. IN *Theſeus* killing of infeſtuous thieves, and ſubduing of Monſters, is ſet down a fit example of valour and juſtice for Princes to imitate. 2. *Theſeus* was guided by *Ariadnes* thred to get out of the Labyrinth; the word of God is the thred that will direct us through the windings and intricate Labyrinths of this life. 3. *Theſeus* proved himſelf to be *Neptunes* ſon, by leaping into the ſea, and fetching up from thence the Ring which King *Minos* had flung into it, and for this fact he received a Crown from *Thetis*, which he beſtowed upon *Ariadne*, and afterward it was placed among the ſtars: the way to prove our ſelves to be the ſons of God, is by patient enduring of our afflictions, which though they be deep and bitter like the Sea, yet ſhall not drown us, but in that Sea we ſhall find the Ring, even eternity, which hath no more end than a Ring, and withal we ſhall obtain the Crown of Righteouſneſs, which is laid up for us in Heaven. 4. *Theſeus* and *Perithous* loved one the other ſo dearly, that they went down to hell together: by which we ſee that neither death nor danger can ſeparate true friends, or diſſolve that friendſhip which is grounded on vertue. 5. *Theſeus* is commanded not to come to his Father at *Athens*, until he was able to remove the great ſtone under which his Father *Ægeus* his Sword lay, and till he was of ſufficient ſtrength to manage that Sword, and with it to clear the high-ways of thieves and robbers: even ſo we ſhall not be fit to come into the preſence of our heavenly Father, in the City of God, the new *Jeruſalem*, until we have removed the ſtony hardneſs of our hearts, and with our Fathers Sword, that is, the Sword of the Spirit, we have deſtroyed our ſpiritual enemies that lie in our way, and hinder our paſſage. 6. His going down to hell to raviſh *Proſerpina*, where he was bound, and from whence he could not be delivered but by *Hercules*, teacheth

s, that luſt and venery have brought many a man to ſick-
eſs, and deaths door, as we ſay; and intemperance that
way hath bound many by the hands and feet with the Gout
worſe than fetters of Iron, where men lie in pain, as it
were in hell, from whence there is no delivery but by the
help of *Hercules* the Phyſician: beſides, Fornication and
Adultery bring many ſouls to hell, from whence there is
no redemption but by Chriſt the true *Hercules*. 7. As *Her-
cules*, in honour of *Jupiter* his Father, appointed the Olym-
pick games; ſo did *Theſeus*, in honour of his ſuppoſed Fa-
ther *Neptune*, inſtitute the Iſthmian games, to be celebra-
ted every fifth year alſo; thus we ſee, how great ſpirits
affect immortality, and to be honoured after death. 8. *Theſe-
us* after all his victories and brave atchivements, yet is mur-
thered in his old age; by which we ſee, there is no perma-
nent happineſs in ſublunary things: *Cæſar*, who, as the Ora-
tour ſaid, *Domuit gentes immanitate barbaras, multitudine
innumerabiles, locis infinitas, omni copiarum genere abundan-
tes*, &c. who overcame innumerable fierce nations, and had
throughly (as he thought) ſetled himſelf and the Empire,
yet at laſt was ſtabbed in his old age with twenty three
wounds: hence let no man be ſecure: *Neſcis quid ſervus veſper
vehat*. 9. Our bleſſed Saviour is the true *Theſeus* who was
perſecuted in his infancy, and in his life time overcame
many Monſters, but far more in his death; he went down
to hell, and from thence delivered mankind, which had
been there detained in everlaſting chains of darkneſs, if he
had not aſcended: who by his own, and not by any other
power, delivered man from endleſs captivity.

THETIS, See *OCEANUS*.
TITANES, See *JUPITER*.
SATURN.

TITHONUS.

HE was the ſon of Laomedon, *who for his beauty was be-
loved of* Aurora, *and by her carried away to* Æthiopia
in her Chariot, where ſhe bore Memnon *of him: By her means
he was made immortal, but living ſo long till he was turned
into a Graſhopper, he grew weary of his life, and deſired to die.*

The

1. *Tithonus* is taken ſometimes for the Sun, as in that of *Vergil*, Georg. 3.

Tithoni *primâ quod abeſt ab origine* Cæſar.

And indeed, the Sun is the beauty of the World; no wonder if *Aurora* fell in love with him, from whom ſhe hath all her beauty: And as the Sun is beautiful, ſo he is immortal; only in the evening he is turned into a Graſhopper, to ſhew the weakneſs of his light and heat then: Or by *Aurora* may be meant, that all creatures in the morning fall in love with the Sun, as delighting to ſee his light, of which they were deprived a while; as the birds by their chearful chanting then ſhew: hence it is, that more do worſhip the Sun riſing than falling. 2. By *Aurora*'s falling in love with *Tithonus* may be meant, that he uſed to riſe betimes in the morning and employed that time chiefly about his buſineſs; no fitter time for the *Muſes*, with whom ſhe may be ſaid to be in love, when Students give themſelves then to meditations. 3. *Tithonus* lived till he was of an exceeding great age, to ſhew that early riſers are long-lived; whereas they that love too much ſleep, eſpecially in the morning, breed and cheriſh groſs humors, by which diſeaſes are bred. 4. *Tithonus* lived ſo long, till he was weary of his life; and what wonder, ſeeing this life at beſt gives no true content, much leſs in old age, which is it ſelf a diſeaſe, and that incurable; which *Solomon* calls, The evil days, wherein a man takes no pleaſure; as old *Barzillai* ſhewed to *David*. 5. Old *Tithonus* is turned into a graſhopper, to ſhew, that old men are much given to chatting and pratling; therefore *Homer* ſaith (*Iliad. l.* 3.) that the old Trojan men ſitting in the Gates were τεττίγεσσιν ἐοικότες, like Graſhoppers in a Wood ſitting upon Trees. 6. *Tithonus* was carried up to heaven by *Aurora*; even ſo holy meditations and prayers in the morning ſhould carry our minds and affections up to heaven: thus *David* mounted up in the morning-chariot of devotion into heaven, and oftentimes prevented the morning watch. Of *Tithonus* ſee more in the word *AURORA*.

TITYUS.

HE *was* Jupiters *son of* Elara, *who being hid by* Jupiter *within the earth, for fear of* Juno, *at last was born, not without a great gap in the earth: this huge Child, who was therefore called the earths Son, afterwards offering violence to* Latona, *was killed by* Apollo's *Arrows, and thrust down to hell, where he covers with his body nine Acres of ground, and his heart is still eaten up by Ravens, and still grows again.*

The INTERPRETER.

1. BY *Tityus* may be meant the Corn, which is by *Jupiter*, that is, by the air and the earth, fomented and produced; this covers many Acres of land, and is killed by *Apollos* Arrows, that is by the heat of the Sun is brought to maturity, and so is cut down by the Mower. the Raven that eats up his heart which grows again, is the moysture of the earth which putrifies the corn, and then it grows again. 2. An envious man is much like *Tityus*; his heart is eaten up with envy, and yet is still growing:

Invidia Siculi non invenêre Tyranni
Tormentum majus. ———

He may be truly said to live in hell. 3. By *Tityus* his Ravens may be meant the tortures of an evil conscience tormenting men even in this life: when wicked men therefore are wounded by *Apollos* Arrows, that is, by the Word of God, sharper than swords or arrows, they begin to have hell within them, and then the Ravens pick and tear their hearts, thus at *Peters* Sermon the hearts of the hearers were pricked, that they cried out, *Men and brethren what shall we do?* 4 Although *Tityus* was so big, that he covered nine acres of ground, yet he is punished; by which we are taught, that there is neither greatness, strength, or power that can avoid the hand of Divine Justice. 5. He that is in love with a woman whom he cannot obtain, is like *Tityus*; he

hath a Raven continually picking his heart; and lives in a kind of pleasing hell, or hellish pleasure;

Vulnus alit venis, & cæco capitur igne.

TRIPTOLEMUS, See *CERES*.

TRITON, See *OCEANUS*, *NEPTUNUS*.

TYPHOEUS, or *TYPHON*.

HE was of the Gyants, the Son of Titan *and* Terra, *he was about to shut* Jupiter *out of his Kingdom: but he was shot with his thunder, and thrust under the Isle* Inarime, *or, as some write, under the Hill* Ætna *in* Sicily.

The INTERPRETER.

1. *Typhon* was brother to *Osiris* King of *Egypt*: who having killed the King, invaded the Kingdom; but was overthrown at last by *Isis*; this man because of his cruelty was said to be nursed by a Dragon: and surely bloudy Tyrants are no better than foster-Children of Dragons and the Sons of earth, and of the race of Gyants, and scourges and plagues sent by God to punish a people, as they write that *Typhon* was 2. By *Typhon* may be meant subterraneal exhalations, or vapours causing Earthquakes, and sometimes eruptions of fire, ashes, stones, and Pestilential smoaks, flying up high in the air, as if they meant to pull *Jupiter* out of his throne: these are said to be the Sons of *Titan*, and of the earth, because they are begot by the heat, and influence of the Sun in the hollow or spungy places of the earth. 3. The Devil is the very *Typhon*, who by his pride opposed God, and was thrust down to hell: the greatness of *Typhons* body argues the greatness of Satans power; his snaky hands and serpentine feet do shew, that his actions and ways are cunning and deadly: the stretching out of *Typhons* hands from East to West, and the touching of the Stars with his head, are to shew that his malice is every where diffused. 4. The Pope is another *Typhon*: the Son of earth; for he hath turned Christs heavenly Kingdom into an earthly

earthly Monarchy; he makes war againſt heaven, by oppoſing Gods Ordinances; hath ſtretched out his hands from Eaſt to Weſt, that is his Empire: he hath with *Typhon* lifted up his head to heaven, exalting himſelf above every thing that is called God: his ſnaky hands and feet ſhew that his ways and actions are full of poyſon, and ſerpentine craft: and if we conſider his cruelty againſt Proteſtants, he may be ſaid to have had a Dragon for his Nurſe: he breaths nothing but fire out of his mouth, to intimate his blaſphemies, or edicts to burn hereticks: he was ſent as a plague to puniſh the world but at laſt ſhall be overcome by the bre[illegible] of Gods mouth, as *Typhon* was by *Jupiters* thunder. *Enceladus* and *Typhon* never ſhook and troubled *Ætna* and *Inarime* ſo much, as he hath moved and troubled *Italy*, and indeed the whole world. But it was *Juno*, the goddeſs of wealth, that produced this monſter out of the earth, and it was wealth that raiſed the Pope to that pride and greatneſs, by which he hath troubled the world ever ſince. And laſtly, as the gods were ſo affrighted at the greatneſs and bigneſs of *Typhon* when he challenged *Jupiter*, that they fled into *Ægypt* for fear, and turned themſelves into beaſts: even ſo did the Kings of *Europe* for fear of the Popes greatneſs, threatnings, and excommunications, hide themſelves in the Ægyptian darkneſs of ignorance, and cowardly, like beaſts, ſubmit their necks and Crowns to his diſpoſing.

THALASSIO, *See* HYMEN. TERPSICHORE, *See* MUSÆ. TETHYS, *See* OCEANUS, *and* NEPTUNUS. THALIA, *See* MUSÆ. THETIS, *See* ACHILLES *and* PROTEUS. TIRESIAS, *See* NARCISSUS. TISYPHONE. *See* EUMENIDES. TITAN, *See* SOL, JUPITER, SATURN. TRITON, *See* NEPTUNUS, *and* OCEANUS. TINDARUS, *See* CASTOR *and* HELENA. TYPHOEUS, *See* GIGANTES.

CHAP. XVIII.

V.

VENUS.

SHe was the daughter of Jupiter, *or, as others say, she was begot of* Cœlus *his testicles* (*which* Saturn *cut off*) *and the Sea-froth; she was the goddess of love and beauty.*

The INTERPRETER.

1. THe Platonists make a Cœlestial and a Terrestrial *Venus*; so they make a Heavenly and an Earthly *Cupid*, the one being nothing else but the Love of heavenly things, as the other is of earthly. They gave wings, arrows, and torches to both: but the wings of Cœlestial love carry up our thoughts and affections above all transitory things: the arrows of that love are not to wound and kill us, as the arrows of Terrestrial love do, but to wound and kill all carnal affections in us; and so the Torches thereof are not to burn our hearts, as the torches of earthly love do, but to illuminate our minds, and to purifie our hearts from all carnal lusts and worldly desires. 2. There was a kind of love among the ancients, called *Amor Lethæus*, whose Image was worshipped in the Temple of *Venus Erycina*; this love was painted dipping his arrows in the River, to signifie that some are willing to forget divers things that they have loved; I wish that we would with this *Amor Lethæus* quench the torches of vain love, and the fervent affections we have to earthly things, in the waters of tears and repentance. 3. There was a Temple dedicated to *Venus Libitina*, where the Coffins of the dead were kept, to shew

ſhew that love is the cauſe of corruption, as well as of generation: I am ſure, love in many impotent and intemperate young people, may be called *Venus Libitina*; for ſhe brings many to their grave, before they have lived half their days. 4. Mutual love, called by the Greeks *Eros* and *Anteros*, was expreſſed by two little *Cupids*, whereof the one did ſtruggle with the other, to get away the branch of Palm which he had in his hand, to ſignifie that we ſhould ſtrive to overcome one another in love. 5. *Venus* was painted of old riſing out of the Sea, ſitting in a ſhell, in which ſhe was carried to *Paphos*; ſhe was alſo painted naked, crowned with Roſes, having her Chariot drawn ſometimes with Doves, ſometimes with white Swans and Sparrows: to ſignifie the nature of carnal love or luſt: which is begot of the Sea-froth, for ſalt is a friend to *Venus*, and froth is quickly gone: and to ſhew that *Cyprus* was much given to Venery, therefore ſhe was worſhipped there moſt of all, and called *Cypria* from thence: ſhe is naked, for ſhe ſtrips men of their eſtates; and the Whore will leave them naked at laſt: or her nakedneſs may ſignifie that all things ſhould be open and naked among lovers, and nothing hid in the heart; or by this nakedneſs is meant, that love cannot be concealed or long hid: her crown of Roſes ſhew that ſweet ſmells, eſpecially of Roſes, are provocatives to luſt; the Doves ſhew the ſincerity and want of gall, quarrelling, or malice in love; the white Swans ſhew, that love is, or ſhould be innocent and clean, becauſe the Swans ſing ſweetly, as they held; by which they would ſhew, that Muſick procures love: the Sparrows ſignifie wantonneſs: her croſſing over the Sea in a ſhell ſignifies the dangers, bitterneſs, and divers ſtorms or troubles, that lovers are ſubject to. 6. There was at *Rome* the Image of *Venus Verticordia*; becauſe ſhe turned mens hearts and affections from luſt to modeſty and vertue; I wiſh our young wanton Gallants would look upon that Image, that ſo they might be converted from laſciviouſneſs, to the ways of vertue, modeſty, and goodneſs. 7. The Roſe was dedicated to *Venus*, to ſhew the nature of love, which is full of prickles as well as of ſweetneſs: when the ſweetneſs and beauty of the Roſe is gone, the

prickles remain: even ſo after the pleaſure of luſt, which quickly vaniſheth, there remains the ſtings of Conſcience; and indeed the bluſhing colour of the Roſe may teach all wantons, to bluſh at, and be aſhamed of their own madneſs and vanity. 8. The Myrtle-tree was conſecrated to *Venus*; and with the ſame, Conquerors in their leſſer Triumphs called Ovations, were crowned: to ſhew that love is the great Conquerour, and that Conquerours ſhould uſe the conquered with love. The Myrtle alſo was a ſymbol of peace, ſo there ought to be no jars or ſtrife among lovers. 9. They placed near to *Venus*, *Mercury*, *Pitho*, and the Graces, to ſhew that love is procured and maintained by Eloquence, Perſwaſion, and bounty. 10. *Marcellus* built the Temple of *Venus*, after the ſubduing of *Syracuſa*, a mile from the City; but *Venus* hath her Temples no where ſo frequent as within our Cities: by this we may ſee how much we degenerate from the Roman modeſty. 11. *Venus* was wont ſometimes to be painted ſitting upon a Goat, and treading upon a Snail; to ſhew that a modeſt woman ſhould ſubdue goatiſh wantonneſs, and ſhould, like the Snail, carry her houſe about her, and give her ſelf to ſilence; for the Tortoiſe or Snail wants a Tongue. 12. *Venus Armata* was painted in her compleat Arms, in memory of the Lacedemonian Women, who put the *Meſſenians* to flight; but, I think, this was to let us ſee, that *militat omnis amans*, every Lover is a Souldier, and that no ſword is ſharper than *Venus* her Launce; and that he who is in love muſt have a good Head-piece, Corſlet, and Target to keep off the diſdainful repulſes of a proud or coy Woman, when ſhe is loved or ſought after; and as *Venus* was painted with fetters at her feet, ſo no men are tyed with ſuch ſtrong fetters, as they who are held with the Fetters of Love. 13. *Venus Calvata*, or bald *Venus*, was worſhipped in memory of the Roman Women; who, when the Capitol was beſieged by the *Gauls*, parted with their hair to make ſtrings for the warlike Engines: but, I think, *Venus* may be called *Calvata*, or bald, becauſe intemperate Venery begets baldneſs, by exhauſting the radical moyſture of the body. 14. *Venus Barbata*, or bearded *Venus*, was to ſhew, that there was no

difference

difference of ſex in the Gods ; therefore *Virgil*, *Æn.* 2. calls *Venus* the male God ;

Deſcendo ac ducente Deo flammam inter & hoſtes.

and ſhe was painted with a mans beard, and a womans combe ; but, I thing, this was rather to mock the maſculine Venery of thoſe times ; and it is thought that bearded *Venus* is too much in requeſt among the Roman Cardinals at this day. An Hermaphrodite alſo may be called *Venus barbata* : beſides, in love there is both action and ſuffering, neither can there be procreation, but when the male and female are united in one. 15. *Venus* is ſomtimes painted with a vail over her face, bemoaning the beautiful youth *Adonis*, that was killed by the Bore : by which doubtleſs is ment, that Wantonneſs and Venery begets ſhame and ſorrow, when upon ſerious thought men call to mind how they have loſt their youth by the Bore of intemperance and luſt. 16. *Venus* and *Mars* were found together in one bed, and *Bacchus* was her Armour-bearer ; this is to let us ſee, that they are given to Adultery, in whoſe Nativity *Mars* and *Venus* meet ; and it is known how much Souldiers are addicted to Venery. By this alſo they would ſhew, that generation conſiſteth in heat and moyſture, expreſſed by *Mars* and *Venus* : But *Bacchus* is fitteſt to be her Armour-bearer ; for Wine furniſheth *Venus* with courage and vigour, *Sine Cerere & Baccho friget Venus* : therefore Wine was offered in the ſacrifices of the Terreſtrial or Popular *Venus*, but never in the ſacrifices of the Cœleſtial *Venus* ; for Wine is an enemy rather than a friend to divine Contemplation : for which cauſe the ſacrifices of *Mercury*, the Muſes, *Aurora*, the Sun, Moon, Nymphs, and Cœleſtial *Venus*, were called *Naphalia*, that is, ſober ſacrifices. 17. *Venus*, *Juno*, and *Pallas*, ſtrove for the golden Apple, which *Paris* aſſigned to *Venus* : there hath ever been emulation between beauty, riches, and wiſdom ; but too many, with *Paris*, prefer beauty and Veneral pleaſure to wealth, and eſpecially to wiſdom : in a Prince Wiſdom is chiefly to be regarded ; for miſery muſt fall on that State where an unwiſe Prince reigns, though he were as rich as *Juno*, and as beautiful as *Venus*. 18. *Venus* is married to *Vulcan*,

becauſe there can be no generation in the world, if there were not an union between the natural heat expreſſed by *Vulcan*, and the radical moyſture ſignified by *Venus*. 19. There was *Venus Cloacina* among the Romans: ſome will have her called *Cluacina*, from *Cluco* to fight; in memory of the quarrel between the Romans and the Sabines, which was happily ended in their mutual marriages. But I think rather her name was *Cloacina*, from *Cloaca*, by which they expreſſed the nature of a common whore, as *Venus* was; for though ſuch a woman were as beautiful as *Venus*, yet ſhe is but *Cloacina*, a publick ſink or jakes. 20. Becauſe *Pompey* would not be checked by the Cenſors (as *Tertullian* obſerves, *lib. de ſpectac.*) for erecting ſuch a huge Theater to luxury and wantonneſs, he placed over it the Temple of *Venus*, that under the vail of Religion he might cover the practice of impiety and wantonneſs: Thus we ſee how religion is ſtill the cloack to cover all knavery and miſchief. 21. *Diomedes* a Souldier wounded *Venus* the goddeſs of love; I am ſure by our Civil Wars we have wounded Chriſt the true God of love.

VESTA.

SHe was the daughter of Saturn *and* Rhea: *or the mother of* Saturn, *as others ſay; her Prieſts (called Veſtal virgins) kept the ſacred fire on her Altars.*

The INTERPRETER.

1. BY *Veſta* they meant ſometimes the earth it ſelf, and in this reſpect ſhe is called the mother of *Saturn*, for ſhe is the mother of all the gods; And ſometimes they meant the fire within the bowels of the earth, or the natural heat by which all earthly creatures are generated and fomented; ſo *Veſta* is the daughter of *Saturn* and *Rhea*, becauſe this fire or native heat, is begot by Time in the earth, and of the earth. 2. To this goddeſs a Temple was erected at *Rome* of a round form, to ſhew the roundneſs of the earth: on it was a round Altar, upon which burned continually two lamps kept and maintained by the Veſtal Virgins;

gins: if at any time these lamps went out, the Vestal Nuns were punished with death; they were let down by a Ladder into a deep Vault, with some meat and drink, and a light by them, that so they might not be thought to suffer a violent death, but might die by degrees, as their food and light failed them. This going out of the Vestal fire, and the punishment of her Virgins was alwaies held ominous and fatal to the State of *Rome*: I am sure it is an ominous thing to our State; and indeed the ruine of it is portended by the going out of the fire of love and charity amongst us, which ought to burn perpetually on the altars of our hearts. 3. As on *Vesta*'s altar burned two lamps, which if they went out: were not to be kindled again by any earthly fire, but by the Cœlestial heat of the Sun; even so there should burn and shine on the Altars of our hearts the two lamps of love, to wit, the love of God and of our neighbour; which being extinguished, cannot be kindled again, but by the Cœlestial fire of Gods Spirit, which descended upon the Apostles in fiery tongues. 4. From *Vesta* the thresholds and porches of houses were called *Vestibula*, for they were consecrated to her; and in them the Romans did eat and drink as we do in our Parlours; intimating, that all their food came from the earth: and therefore in all sacrifices she was first nominated before any other gods; because without the benefits and increase of the earth, there could be no sacrifice: and because there can be no house-keeping or families maintained without food, which is the benefit and fruit of the earth; they made her one, yea, the chiefest of their *PENATES*, or houshold gods. 5. Upon the top of *Vesta*'s Temple stood the Image of *Vesta*, holding little *Jupiter* in her arms, because it was said that she fed *Jupiter* in his infancy; it is the earth indeed that feeds us all, both rich and poor, Princes and beggars. 6. When all the other gods move abroad in their Chariots, only *Vesta* is said to stay at home, or to remain unmoveable in *Jupiters* house; by this they meant, that of all the simple bodies, the earth only remains unmoveable in the midst of *Jupiters* house, that is, in the air, which doth encompass her round about. 7. *Vesta* taught men at first to build houses; therefore she was held the chief of the houshold-gods:

and

and it may be ſhe taught them to wear cloaths alſo, therefore ſhe is called *Veſta à veſtiendo*; or becauſe ſhe is the Earth, ſhe may be ſo called, in that the earth is clothed with Graſs, Flowers, Plants, and Trees; and indeed, ſhe is our Mother that feeds us, therefore called *Pales*, the goddeſs of Fodder; and ſhe clothes us alſo, hence ſhe is called Δημήτης, *quaſi* γὴ μήτης. And though ſhe be a Mother, yet ſhe is called a Virgin, and was ſerved by virgins only: as ſhe is taken for the Earth, ſhe is the Mother of all living Creatures; as for the Fire, ſhe is a Virgin, for nothing is engendred of Fire; and as all things are made of the earth, ſo are they turned into the earth again; therefore the Grecians uſed to begin, and to end their ſacrifices with *Veſta*; *A te principium, tibi deſinet.*

ULYSSES.

HE *was the Son of* Laertes *and* Antichea, *the Husband of* Penelope, *and Father of* Telemachus; *a ſubtile, eloquent and valiant Grecian, who having done good ſervice in the Trojan wars, and having ſuffered much both by Sea and Land, after twenty years abſence, returns again to his* Penelope, *and killed all her Suitors.*

The INTERPRETER.

1. IN the perſon of *Ulyſſes* we have painted out unto us, the affections and ſufferings of a wiſe and good man; the firſt wiſe action of his, that we read of, was this, that he ſhewed his averſeneſs to go to war by counterfeiting himſelf mad, when he plowed with beaſts of a different nature, and ſowed Salt inſtead of Corn; no wiſe man will be too haſty to undertake a War: *Omnia prius tentanda quàm ad arma veniendum.* 2. He ſhewed his wiſdom in diſcovering of *Achilles* diſguiſed in womans apparel, and getting him to go along with him to the War. Strength and Policy muſt go together, for the one without the other will do little good: *Utrumque per ſe indigens, alterum alterius auxilio eget, Zaluſt.* Which *Ulyſſes* ſhewed, when not truſting to his own wit and policy alone, he carried along with

ith him *Hercules* his Arrows; the policy of *Ulysses* with e Arrows of *Hercules* can do any thing in Wars. He shewed his wisdom in removing from *Troy* se-retly the Ashes of *Laomedon*, and the *Palladium* or Image f *Pallas*, in which the safety of *Troy* consisted; for it as impregnable so long as that remained there; a wise an will not go about the performance of any great acti-n till he hath removed all impediments and obstacles out f the way. 4. He shewed his wisdom in killing *Rhesus* he King of *Thrace*, and leading away his Horses before hey had tasted of *Xanthus*; for until that was done, no ope of prevailing against *Troy*: There is no hope of de-troying spiritual *Babylon*, or the Kingdom of Antichrist, ntil first we remove their Reliques and Images, and de-troy their Hierarchy. 5. His wisdom was seen in bind-ing his fellows, and bringing them home, who had for-got to return having tasted of the herb *Lotos*. It is wis-dom to subdue all delightful pleasures, which make us (as the *Lotos* did *Ulysses* his fellows) forget to return home into the way of Righteousness, out of which we have wandered, and have refused to return, being stupifyed with the pleasing vanities of this World. 6. It was a wise act in him to thrust out the eye of the drunken Giant *Polyphemus*, and by this means to free himself and his fel-lows under the Sheeps bellies from being devoured by him in his Cave; If we be wise, and cloath our selves with Innocency, we shall escape any danger, especially if with Wisdom and Innocency we joyn Sobriety; for so-ber *Ulysses*, though weak, mastered the drunken Giant *Polyphemus*, though incredibly strong. 7. It was not the least part of wisdom in him to rescue his fellows from *Circes* inchantments, and causing her by his drawn Sword to restore them again to their own shaps, being turned into beasts by her witchcrafts; from which transformation he was free himself, having received a Medicine to that purpose from *Mercury*: He that hath true Christian wisdom and valour will not be taken with the inchant-ings of Whores. The Word of God is a better Medi-cine than *Mercuries* was, and a sharper Sword than that of *Ulysses*; by which we may be enabled to keep our

selves

ſelves from fornication and other unlawful delights, and alſo to reſcue and ſave others. 8. As he ſhewed his courage in going down to hell, ſo his wiſdom was ſeen in returning thence. Afflictions and croſſes is the hell through which Gods children muſt paſs: therefore we had need of Chriſtian magnanimity and wiſdom, that we may overcome the many difficulties thereof. 9. He ſhewed the part of a wiſe man in ſtopping the ears of his fellows that they might not hear the inchanting ſongs of the *Sirens*; and cauſed himſelf to be bound faſt to the maſt, that he might not have power to go to them; every wiſe Chriſtian ſhould ſtop his ears from hearing the enticing ſongs of ſinful pleaſures, and ſhould bind himſelf with the cords of Reaſon, that he may not be drowned in the Sea of ſhame and confuſion. 10. He did wiſely in ſailing between *Scylla* and *Charibdis*, to keep the middle way, for ſo he eſcaped the danger of both; It were happy if we had this point of wiſdom, not to come too near the Rock of preſumption on the right hand, nor of deſperation on the left. 11. His wiſdom and valour were ſeen in killing the Suitors that ſpent his eſtate, and went about to withdraw his *Penelopes* affection from him; Let us ſhew the ſame wiſdom and valour in maſtering the Devil, the World, the Fleſh, and all our ſins, which (like ſo many importunate ſuitors) go about to draw away our ſouls, which ought to be our chaſte *Penelope*. 12. But in this life is no perfection; wiſe *Ulyſſes* committed ſome acts of folly; as when he falſly accuſed *Palamedes*, and ſacrilegiouſly robbed the Temple of *Minerva*, and carleſly ſuffered his men to look into the bag where the winds were bound up by *Æolus*, and to kill the cattel of *Sol*, which cauſed both his long navigation and ſhipwrack in which he loſt all his fellows. 'Tis true, he ſlept when his fellows looked into the bag, and killed the Oxen: by which we ſee, how dangerous a thing it is for a Prince to be careleſs and ſecure; or for people to be curious in prying into Gods ſecrets, or prophane in medling with what belongs to God; as alſo covetous: for theſe men looked into the bag or bladder, ſuppoſing they ſhould have found it full of gold: He failed alſo in having too much familiarity with the Witch *Circe*. But we ſee in him Gods

providence

providence towards them that are in affliction; for when he had loſt all by ſhipwrack, he was relieved by *Calypſo*, then by *Leucothoe*, then by *Nauſica*, and at laſt, by the help of *Minerva*, came ſafely home, and enjoyed his own Kingdom having killed all his enemies; ſo after we have fought the good fight, we ſhall at laſt obtain the crown of righteouſneſs.

VULCANUS.

HE was the Son of Jupiter *and* Juno, *who for his deformity was thruſt out of heaven, and fell in the Iſle* Lemnos, *with which fall he grew lame, and was the ſmith of the gods; his ſhop was in* Lemnos, *where with the Cyclopes he makes* Jupiters *thunder, and the armour of the gods againſt the Giants.*

The INTERPRETER.

THE Egyptians were wont to paint *Jupiter* putting an egge out of his mouth, and out of that *Vulcan* proceeding; to expreſs unto us, that God created the world, and out of that drew the natural heat which giveth vegetation to all things: ſo that ſometimes by *Vulcan* they underſtood the natural heat which is in the creatures; and ſometimes our earthly fire, which becauſe it is ſo uſeful for the making of many things, they called *Vulcan* the Smith of the gods, and they attributed to him a ſmoaky and dusky kind of thunder and lightning, as they did the red lightning to *Jupiter*, and the white to *Minerva*. And becauſe the flame of our fire doth not aſcend in a ſtraight line, but crookedly, therefore they ſaid that *Vulcan* was lame: and becauſe thunder-bolts and lightning fall out of the air upon the earth, they feigned that *Vulcan* fell from heaven into *Lemnos*. So becauſe the Lion is an hot, furious, and fiery creature, they conſecrated the Lion to *Vulcan*, whom they honoured by certain feaſts and ſacrifices called *Protervia*; in theſe the remainder of the meat which they could not eat, was burned in the fire: this was an uncharitable kind of feaſting; for they ſhould have remembred the

hungry

hungry ſtomachs of the poor: Too many ſuch prodigal feaſts are among us, or rather worſe: for we were better fling our ſuperfluous meat and ſtrong wines into the fire, than by ſurfeiting and drunkenneſs fire our bodies, and deſtroy our ſouls too. 2. *Vulcan* is called the ſon of *Jupiter* and *Juno*, becauſe the fiery meteors are begot in the air, by the motion, heat, and influence of heaven. 3. *Vulcan* was deformed, and for this was thruſt out of Heaven, to ſhew the groſſeneſs of our fire being compared to the Celeſtial fire, and therefore not fit to have any place among theſe ſublimated celeſtial bodies or quinteſſences; What place then can they have in heaven, whoſe ſinful ſouls are more deformed than *Vulcans* lame and dwarflike body? 4. *Vulcan* was called *Ἥφαιστος, from φαίνει, to ſhine*; and *Vulcanus, quaſi volans candor*, to ſhew the light and heat of the fire; and he is called deformed, not that the fire is ſo of it ſelf, for it is pleaſing to look on; but becauſe it makes every thing deformed that it burneth; and though it be deformed in the unequal aſcending of the flame, and of the ſmoak that it makes, yet the light, which is joyned with it, is pleaſant and beautiful; which, I think, the Poets meant in making *Aglaia* and *Venus* his wives; the former ſignifying *Splendor*, or *Beauty*, the other being the Mother of *Beauty*, for the light gives beauty to things. 5. *Vulcan* was ſaid to ſhed his ſeed upon the ground, becauſe he could not obtain his deſire upon *Minerva*; to ſhew, that the natural heat hath no power over the heaven to make it fruitful, which remaineth ſtill a Virgin, that is, pure from the mixture of elementary qualities; but it is the earth that is fruitful and full of ſeed by means of this natural heat, by which all things are generated and preſerved; for as *Vulcan* made arms for the gods, whereby they were defended; ſo this natural heat is the armour and defence of our life, and by which we are preſerved from deſtruction. But as ſoon as this heat is gone, our life and motion ceaſes, which the Gentiles expreſſed by their running with light torches in their feaſts of *Vulcan*; for as ſoon as the torches went out, the race ended. 6. When the gods fought againſt each other, (ſaith *Homer*, *Iliad* 2.) he that gave the onſet firſt was *Vulcan* the god of fire, to ſhew that fiery and cholerick

diſpoſitions are quarrelſom and haſty; they had need to be bred and nurſed by *Thetis*, and the Nymphs, as *Vulcan* was: which fiction doth not only ſhew, that the fiery Meteors are begot and maintained by theſe exhalations, which are raiſed out of the ſea; but alſo (as I ſuppoſe) to teach us, that ſuch as are of a cholerick and fiery conſtitution ought to feed upon moiſt and cold meats and drinks, whereby their heat may be qualified and brought to a temper. 7. *Vulcan* is brought in by *Homer (Odyſſ. lib. 8.)* excuſing his deformity, and laying the blame thereof upon his Parents *Jupiter* and *Juno*; though parents are oftentimes, by reaſon of their intemperance the cauſes of their Childrens deformity, yet they ſhould not upbraid them, but patiently bear with their own defects, and ſtrive for beautiful ſouls to ſupply the deformity of their bodies. But as *Vulcan* laid the fault of his deformity upon his Parents, ſo too many uſe to lay the blame of their ſins upon God their heavenly Father, than which nothing is more hateful and impious. 8. *Vulcan* bound *Juno* to a golden chair, which he made for her, and he bound *Mars* with *Venus* to their bed, that they could not wag. *Juno*, that is, the wealthy miſer is bound ſo faſt in his affections to his Gold, that he cannot be removed from it; but *Mars* the Souldier, and *Venus* the Whore are let looſe; I wiſh there were a *Vulcan* among us to bind up whoredom, that it may roam no longer among our youth; and to bind up our *Mars*, that he may rage no more among our Country men.

——— *Ut centum vinctus ahenis,*
Poſt tergum nodis fremat horridus ore cruento.

9. They make *Vulcan* lame and ſlow-paced: but I am ſure he came too nimble upon all my Papers, Manuſcripts, and Notes, which I have been gathering theſe forty years, and conſumed them all on a ſudden. I wiſh he had been abed with *Venus*, when he ſeized on my ſtudy; or that he had been better imployed, either in making *Jupiters* Thunder, *Ariadnes* Crown, or the Suns Chariot, or Arms for *Achilles*, and *Æneas*; but he was always an enemy to *Minerva*, and he hath ſhewed it by deſtroying my Papers. *Lemnos*, *Lipara*, or *Sicily*, are places for his Forge, and not my Desks; I wiſh *Thetis* and the Nymphs his Nurſes had been

been near to have tempered his heat. But I will not accuſe him for my loſs as he did his Parents for his deformity, I look higher, even to Him, without whoſe providence we cannot loſe one hair of our head. It is the Lord that giveth and taketh; it is the Lord, let him do what ſeemeth good to him. And ſo here I end this work with that of *Seneca*,

Quicquid facimus mortale genus,
Quicquid patimur, venit ab alto.

VERTUMNUS, See *PROTEUS*.

VIRBIUS, See *HIPPOLYTUS*.

URANIA, See *MUSÆ*.

Z.

ZETUS, See *ANTIOPE*, *LYCUS*, and *DIRCE*.

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